

SALOMONS RECANTATION AND REPENTANCE:

OR,
The Booke of ECCLESIASTES
briefly and fully explained,

By that late learned and godly man,
WILLIAM PEMBLE.

PROV. 8. 9.

They are all plaine to him that vnderstandeth.

ACT. 8. 31.

How can I vnderstand except some man guide me?



LONDON,
Printed by J. H. for John Bartlet, at the gilt
Cup in Cheap-side, 1628.

SALOMONS

RECAPITULATION

REPRESENTATIVE

The Book of Ecclesiastes
and its interpretation

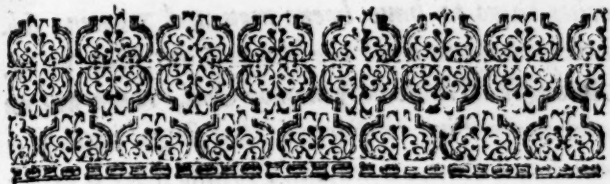
The Book of Ecclesiastes
and its interpretation

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LOVDON
Printed by F. H. for John Baskin, at the
Cup in Cheap-side, 1843

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TO
THE RIGHT
WORSHIPFULL

M^{rs}. EDITH BEALE, Grace,
and peace from Iesus Christ.



*He Church of God hath
gotten by the falls & lap-
ses of the Saints, for were
it not for our aduantage,
the Lord would neuer haue
left such foule mistakes
on the sacred file of his
holy Word: did wee not*

*see the Saints in their finnes as well as in their gra-
ces, we should and would imagine them to haue beene
of a more superiour mettall, and a more diuine ma-
king than we our selues be; but now when as we see
them in their falls and vices, tis easie to con-*

The Epistle Dedicatory.

^a 1am. 5. 17.
Act. 14. 15.

ceiue them to haue beene men and women, sub-
iect to the same and ^a the like passions that we bee.
Amongst all those holy men of God, there was not
any, euery thing considered, that forgot himselfe so
much as Salomon did, and I thinke there is greater
vse to be made of him and his story than of any: this
I am sure is to be learned of him rather than of any
else, that our wisdom cannot preserue vs, and
that it is no lesse than idle to say that wee are not
such fooles as to commit such and such foule finnes,
sith Salomon, the wisest man that euer was or
shall be, did so exceeding foolishly as he did. Be-
sides, we all feare that we haue not grace enough to
hold our owne in great aduersity, but for prosperity
we dreame of no danger, and there is none so shal-
low but thinks his wit and grace sufficient to turne
and winde a great estate. But here we see in him,
that prosperity is by farre a greater temptation than
aduersity. Iob who had the greatest aduersity that
euer man felt, fell much: but Salomon, who had
the greatest prosperity that euer man saw, fell more.
And twas his abundance which did draw out his
spirits and dissolue him, and brought him to so low
an ebbe in grace: let vs learne then by him that
riches are not onely a temptation, but which is more,
^a ^b snare, and that tis an hard thing to be mighty and
not to be cast behind hand in zeale and goodnesse.

^b 1 Tim. 6. 9.

Neither

The Epistle Dedicatory.

Neither is there that gotten by their finnes and falling, as is by their returning and repenting; in their falls we see both their and our great weaknesse ^c to ^c Nehem. 13. 26 make vs wary, but in their repenting wee see Gods great goodnesse and louing kindnesse to encourage vs to returne to the Lord againe when we haue beene ouertaken; our greatest danger is in lying in sinne, tis not so much because we doe sinne, as for that we doe ^d not repent, but lye in sinne that ^d Ruel. 9. 21. we perish: and can we haue a clearer example of ^{Luk. 13. 3.} Gods fauourable acceptance of a penitent sinner, who after so sore a fall returned, repented, and is now in ^e Heauen amongst the ^f Prophets, and those ^e Psal. 89. 33. & holy men of God? And here out of his repentance ^f Luk. 13. 28. we haue a peculiar benefit also. By occasion of the falls of Dauid the father, we haue some Psalmes; but by the falling and returning of Salomon the sonne, we haue a whole volume, I meane this booke of Ecclesiastes, for had he not fallen and risen, wee had not had this booke. As we in our sicknesse complaine of what occasioned our sicknesse, rather than of the disease it selfe: so Salomon, when he ^h came to himselfe, made this Booke, wherein his ^h Luk. 15. 17. drift is, not to stand so much vpon his fall, as the meanes of his fall; I meane the very vanity, not of some, but of all worldly matters, which were the meanes and occasions that first drew him from

The Epistle Dedicatory.

the Lord; such sweet things did deaden his taste, and made him that he could not so relish the things of Heauen. This is a booke which the Church of Christ can in no wise spare, for in it is at large set downe the vexation and imperfection that is to be found in all things here below: we loue nothing more than the things of this life, and there is nothing did hurt Salomon, or doth hurt vs so much, neither could they hurt vs did we not loue them, and because wee loue them as we doe, therefore we are loth to thinke them to be vaine, or so vaine as indeed they be; and againe, because we esteeme of them too well, therefore we loue them too much: wherefore this disease being the root of all euill, cure we this, and in a manner we cure all. Sith then the world, and the glory thereof so much disputed against in this booke, were it that first besotted Salomon the wise; you (good Gentlewoman) must take your selfe the more beholding to the Lord, who though you haue liued long, and haue had the worlds goods in some store: yet hath he made your long life in most things famous, in nothing scandalous. You haue liued a faire age, and found by another kinde of experience than Salomon did, the truth of his Text, That all is vanity and vexation of spirit: and is not your happinesse great, that your course is euen finished, and almost nothing remains but

11 Tim. 6. 10.

The Epistle Dedicatory.

to^k destroy death and to receiue a Crowne of righte-¹ 1 Cor. 15. 56.
ousnesse. This Booke of Ecclesiastes, briefly ope-
ned by a skilfull¹ Guide, I doe here publish Under¹ AA. 8. 51.
your name, for your vse and the vse of the
people of God. Not onely such as are young and
may liue long, but such as are old and must die ere
long shall doe well to scanne this booke: the younger
shall thereby make their life sweet, the elder their
death easie, when they haue out of the booke lear-
ned this lesson, that they shall leaue nothing behind
them but Vanity of vanities, and vexation of
spirit. You did remember your Creator in the daies of
your youth, and now your Creator remembreth you
in the daies of your old age, and hath made you an
old Disciple; and many besides my selfe finde great
comfort in you and from you; and we hope and pray
that the Lord will yet draw out your daies, that
you may continue to be an^m horse-woman and Cha-^m 2 King. 13. 14.
riot of this our Israel, and aⁿ Palme tree in thisⁿ Psal. 92. 12,
our Eden, bringing forth, as the Palme doth, most^{13. 14.}
and best fruit in your age, which the Lord grant^{Ged No. 8. Attic.}
for the sake of his Sonue, in whom I remaine^{lib. 3.}
^{Phar. Nat. Hist.}
^{lib. 13. c. 4.}

Yours alwaies most bounden,

RICH. CAPEL.

The Epistle Dedicatory.

I have the honor to receive a volume of your
 writings. This Book of Ecclesiastes, briefly
 entitled, 'The Epistle Dedicatory,' I do not
 think, for your use and the use of the
 people of God. Not only so, but the young and
 old alike, but such as are old and young are
 the same, and to know the book, the younger
 the older, and the older the younger, the older
 the younger, when they have out of the book
 the better, that they shall have nothing behind
 them but vanity, and vexation of
 spirit. I do not remember your Creator in the days of
 your youth; and now your Creator remembereth you
 in the days of your old age, and hath made you an
 old disciple; and many besides myself shall
 comfort in you and from you; and we hope and pray
 that the Lord will yet show out your kind; that
 you may continue to be a ^{good} man and a
 virtuous of this our Island, and a Prince over in the
 our Eden, bringing forth, as the Father doth, most
 and best fruits in your age, which the Lord grant
 for the sake of his Son, in whom I remain

Yours always most bounden,

RICH. CARR.



AN
ANALYTICALL
EXPOSITION OF
the whole BOOKE of
ECCLESIASTES.

CHAP. I.



*He words of the Preacher, the
sonne of David, King in Ieru-
salem.*

*2 Vanity of vanities, saith the
Preacher, vanitie of vanities, all
is vanitie.*

*3 What profit hath a man of
all his labour which he taketh un-
der the Sunne?*

*4 One generation passeth a-
way, and another generation*

commeth: but the earth abideth for ever.

*5 The Sunne also riseth, and the Sunne goeth downe, and ha-
seth to the place where he arose.*

*6 The wind goeth toward the South, and turneth about unto
the North, is whirlish about continually, and the wind turneth
again according to his circuits.*

*7 All the rivers runne into the Sea, yet the Sea is not full:
unto the place from whence the rivers come, thither they returne
again.*

B

8 All

An Analyticall Exposition

8 Allthings are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 The thing that hath beene, it is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the Sunne.

10 Is there any thing whereof it may be said, See, this is new? It hath beene already of old time, which was before vs.

11 There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after.

12 I the Preacher was king ouer Israel in Ierusalem.

13 And I gaue my heart to seeke and search out by wisdom, concerning all things that are done vnder Heauen: this sore trauell hath God giuen to the sonnes of man, to be exercised therewith.

14 I haue seene all the workes that are done vnder the Sunne, and behold, all is vanity and vexation of spirit.

15 That which is crooked, cannot be made strait: and that which is wanting, cannot be numbred.

16 I communed with mine owne heart, saying, Loe, I am come to great estate, and haue gotten more wisdom than all they that haue beene before me in Ierusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gaue my heart to know wisdom, and to know madnesse and folly: I perceined that this also is vexation of spirit.

18 For in much wisdom is much griefe: and he that increaseth knowledge, increaseth sorrow.

Inscription, v. 1.
Describing the
Author of the
Booke,

1. By the Person he now takes on him, Cobolet, a Preacher, or reconciled penitent, or both, this being his penitentiall Sermon, or writing, deliuered to the Church or assembly of the faithfull Iewes.

2 By his Parentage, Sonne of David,

3 By his dignity and office, a King, amplified by the place, in Ierusalem.

Doctrine, inquiring wherein mans chiefe good and blessednesse consisteth, wherein he proceedeth

1 Negatiuely, disabling the vertue of such things as might seeme to make vs happy, which is done

1 Generally, in one maine proposition, That there is nothing within the compasse and power of created nature that can make a man happy. This negative proposition is,

1 Deliuered *vers. 2.* concluding all vnder vanity, and that most vaine vanity, weaknesse, inconstancy, fruitlesnesse, &c. and that repeated to make it seeme the more vaine.

2 Confirmed by 4. generall reasons.

Vers. 3. 1 From the *Fruitles-*nesse of all humane actions, endeouours, counsels and proiects, wherein hee busieth himselte vnder the Sunne, *i. e.* in matters of this world, whose vermost extant is confined within the possibilities of the creature, and the circuit of this life. All the happinesse that man may purpose or procure to himselte by those means, if it be resolued into its finall issue & conclusion, ends in nothing, and leaues vnto a man no profit, *וְרֵיקָא* *i. e.* residue, and remaining fruit to abide with him; when all that account is subducted, there resteth nothing but ciphers.

2 From the *Mutability* and changeable condition of man himselte. Eternity is an inseparable accident of perfect felicity:

2 Affirmatiuely,
see Chap. 7.

city : nor can those things make vs truly happy which cannot establish vs in the perpetual enioyment of our blisse. And thus are the things of our world, whose greatest strength cannot alter the fraile and perishing estate of man. But *vers. 4.* generation commeth, and generation passeth away, both fathers & children all are at last thrust out of possession of the earths felicity. In which only complement of true felicity, man is so farre from being happy, as his condition is worse than that of other creatures, yea of those that seeme most inconstant. Instances are foure.

- 1 The *Earth* abiding for euer, seeing the rise and fall of all ages, the stage of all actions, the wombe that giueth and receiueth all, viler than the worst man for its nature, better than the most happy for its continuance in that being that it hath, *vers. 4.*
- 2 The *Sunne*, *vers. 5.* who as a Champion, runnes his course from one end of Heauen to the other, and with an euen and vnaltered motion obserues the time of rising and setting, so setting in the

the euening, as it ariseth
with equall glory and
brightnesse in the mor-
ning. Not so in man.
Soles occidere, &c.

Iob 14.7.

3 The *Winds*, *vers. 6.*
which seeme most vn-
steady and changeable in
their motion, yet so passe
ouer the quarters and
coasts of the world, as
they obserue their Cir-
cuits סביבות wherein
they ranne their com-
passe yeerely, monthly,
and daily (in some pla-
ces) as God ordaines,
who brings them out of
his treasurie.

4 The *Waters*, a shuttle
and running substance,
yet more durable and la-
sting than man and his
felicity. The Sea still hol-
ding the same quantiry
since the creation for
depth and widenesse,
notwithstanding the in-
finite accesse of all Ri-
uers emptying themselues
into it; and as the Sea is
neuer full, so are Ri-
uers neuer empty, the waters
still running, but still re-
newed by supply from the
Clouds, and their foun-
taines, *Vers. 7.*

Vers. 8. 3 From the *Weaknesse*
B 3 and

and insufficiency of those things that should procure our happinelle. It is essentiall to true happinelle, to giue perpetuall contentment without all wearinelle and loathsomelle. But so cannot the things of this world, all which are full of labour [or wearisomelle] both in getting and enioying, and that so great as tis vnutterable. Instance for all, those contents which we receiue by seeing and hearing, both which may cloy a man and weary him out, but neuer satisfie him. The eye may behold delightful objects till it ake, and the string cracke and it be ready to fall out with gazing, and yet a mans desire of seeing not satisfied. The Eare may heare the most sweet and curious Musicke, and would alwaies heare it, did not wearinelle, sleepe, and toile compell vs to breake off then when we are as vnstatisfied as at the beginning. *Labor est etiam ipsa voluptas.* Of these pleasures a man may breake his neck before his fast. Nor is it so much the want of variety which breeds wearines & loathing in these worldly things, as the inward weaknesse of the things themselves: in Heauen the objects of our delight and blef.

blessednesse, shall be though vniforme, yet euerlastingly pleasing.

4 From the perpetuall *Impossibility* in man euer to helpe himselfe vnto a better condition in regard of worldly felicity. For whereas all men haue sought after happinesse and no man yet euer found it, it may bee said it was through their weaknesse and ignorance, but that now in later and wiser times, men may deuise new courses, lay new plots and ground-workes whereon to build true Happinesse. This conceit *Salomon* takes away, v. 9, 10, 11. affirming that there is nothing new vnder the Sunne; what hath beene, now is; and what is, shall be; both things and actions haue beene alwaies the same in substance. Former ages haue gone as farre in this search of happinesse as the latter could doe, nor shall the generations comming finde more than others haue found before. Which point *Salomon* pursto the iudgement of men themselves, to name the particular which may seeme to bee new, *vers. 10.* and constantly affirms that it hath beene in old time; but onely that it seemes new to vs, length of time, and shortnesse of life ha-
uing

using put our the remembrance
of the former, as it will doe al-
so of the latter, *vers. 11.*

- 2 Specially in certaine particulars which *Salomon* reckons vp, and proues that Felicity doth not consist therein, though vsually men thinke so, and these are foure : 1. Knowledge of all things. 2. Pleasures, or the delightful v^se of things. 3. Honours, power, and great places in the world. 4. Riches and possessions : all which are prosecuted with much variety from the twelfth verse of this first Chapter, to the end of the sixt Chapter. The two first *Salomon* propounds in his owne experience, the other by obseruation of the course of things in the world. Concerning the former, obserue

§ 1. The propofall and censure of those courses :

¶ 1 Of Knowledge, in the Inquisition whercof *Salomon* describes vnto vs

1 The motiues that led him to this most noble and excellent search, which were,

1 His Kingly dignitie, *vers. 12.* Knowledge becomes none better than a King, none haue such meanes to get it as Kings, especially such a King of *Israel* in *Ierusalem*.

2 The bent and desire of his owne heart after knowledge, which being extraordinarily furnished with wisdom and a large apprehension, could not be idle, but did seeke, and (which is more) search by the helpe of this Wisdom to know all things within the compasse of nature and morality, *vers. 13.*

3 The command of God, who hath laid this sore taske on all the sonnes of men more or lesse according to their degrees, to exercise themselues in this search after knowledge, to preuent pride and idlenesse, *vers. 13.*

These three as they were motiues, so are they arguments of praise, commending the exactnesse

exactnesse of *Salomons* search and censure, that this was 1. Nor the labour of some silly wight, but of the wisest King. 2. Nor an ouerly and wandring inquiry, but an ardent search closely following the rules of reason. 3. Nor vnderaken vpon needlesse curiosity, but every mans necessary duty.

2 The effect and issue of this disquisition which is double, according as knowledge is twofold :

1 Of Nature in the causes, effects, proprieties of all created substances. All which workes *Salomon* professech himselfe to haue seene and knowne as farre as any might goe, *vers. 14.*

Now of this Naturall Philosophy, we haue

1 The Censure in few words, yet well to be obserued, that all this is but vanity in regard of procuring true happinesse to vs, (otherwise it is an excellent and no vaine knowledge) and so farre is it from giuing true content, as it breeds more vexation to the minde, or seeds it but with winde, *רעות רוח* for solid foode, *vers. 14.*

2 The reason of this censure, *vers. 15.* First, from its weaknesse, to correct and amend the causes of our infelicity, or the crookednesse and peruersnesse of our nature, or errors of our knowledge (both vnderstood by *רעות*) it being impossible for the wisest of mortall men to obtaine so exact knowledge in these things, as to set strait the wryed and distorted I-mage of God in vs, so farre as concernes knowledge in its lowest degree (much lesse sanctification) and to free vs from errors in apprehending the nature of things, wherewith euen *Salomon*, though lesse than other, yet was also troubled. Secondly, from its imperfections and defects,

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there being many thousand particulars in Nature still vnkowne to them that know most. Herein is the vexation of this knowledge, the former is the vanity of it.

3 A confirmation of the truth and iustice of this censure by a Prolepsis, you may be deceiued, your knowledge haply is weake, slight, and ordinary, and this iudgement ill grounded, &c. *Salomon* answers, Nay, they are best able to iudge of things that best know them. But vpon due examination of his owne heart, and all the excellent endowments thereof, hee findes that as he had all Royall dignities, riches, and greatnesse of outward state, so he had gotten more wisdome than the greatest that went before him in his Kingdome, or *הגדלתי* as he had magnified and preferred wisdome in his choise aboue other things, 1 *King.* so *הרסמתי* hee had increased therein more than any; further, that this knowledge was not groundlesse, superficiall, wouen out of rousing and vncertaine imaginations and weake conclusions, but it was experimentall [His Heart had scene] his Vnderstanding and iudgement tooke exact obseruation of what his eyes had scene in all particulars of Nature, brought vnto his view from farre and neere, *vers.* 16.

2 Of Morality, *vers.* 17. He gaue his minde to vnderstand the whole course of practicall affaires and actions of men, wherein men doe carry them wisely, iustly, and vertuously, wherein foolishly and wickedly. In brieft, he sought out to know the whole mystery of Vertue and Vice, terming that wisdome, this madnesse and folly. An excellent inquiry and well

well befitting a King, whom it concernes to know what belong to himselfe and subiects in matters Ethicke, Politicke, and Oeconomick.

Of this knowledge we haue likewise the

1. Censure, that it is a vexation of spirit, viz. to see the endlesse folly and wretchednesse of mans nature, and what good euery one ought to doe, and yet how little any one is either willing or able to practise it, *vers. 17.*

2. A Prooofe of this sentence, particularly annext to this kinde of knowledge, but appliable to both, it is drawne from the ill concomitant, or companion of this knowledge, i. e. continuall discontent and grieft of minde: For if we respect first, the labour and affliction of body and minde in searching after it; Secondly, the intricate doubts, questions, opinions, errors which must bee scanned with much trouble and little profit; Thirdly, the new discouery of our inuincible ignorance in a world of matters, euen when we know most; Fourthly, the enuy, neglect, and dis-respect that a more excellent measure of knowledge than common draws vpon vs; Fifthly, the insufficiency of it, to perfect that which is amisse in our selues or others; Sixthly, the perishing nature of it, that neither it nor vs by it is immortall, but decays by our age, dies and is forgotten in our graues; if we respect these and the like, it cannot but vex vs to the heart, to see so desirable a quality to bee so little beneficiall to vs, *vers. 18.*

ἐν τῇ θεωρίᾳ
καρμυδὶ καὶ ὀδῇ
βίῃ τοῦ καὶ θεοῦ
καὶ τῶν ἀνθρώπων
καὶ τῶν ζώων
καὶ τῶν ἑρμηνείων
Soph. Ai. 1157.

CHAP. II.



Said in mine heart, Goe to now, I will proue thee with mirth, therefore enioy pleasure: and behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doth it?

3 I sought in mine heart to give my selfe unto wine (yet acquainting mine heart with wisdome) and to lay hold on folly, till I might see what was that good for the sonnes of men, which they should doe under the Heauen, all the daies of their life.

4 I made me great workes, I builded me houses, I planted me vineyards.

5 I made me Gardens and Orchards, and I planted trees in them of all kind of fruits.

6 I made me pooles of water, to water therewith the wood that bringeth forth trees.

7 I got me seruants and maidens, and had seruants borne in my house; also I had great possessions of great and small cattle, aboue all that were in Ierusalem before me.

8 I gathered me also siluer and gold, and the peculiar treasure of Kings, and of the prouinces: I gat me men singers and women singers, and the delights of the sonnes of men, as muscicall instruments; and that of all sorts.

9 So I was great, and increased more than all that were before me in Ierusalem; also my wisdome remained with me.

10 And whatsoeuer mine eyes desired, I kept not from them, I withheld not mine heart from any ioy: for my heart reioyced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the workes that my hands had wrought, and on the labour that I had laboured to doe: and behold, all was vanity and vexation of spirit, and there was no profit under the Sunne.

12 And I turned my selfe to behold wisdome, and madnes, and folly; for what can the man doe, that commeth after the King? euen that which hath bene already done.

13 Then

of the whole Booke of Ecclesiastes.

13

13 Then I saw that wisdom excelleth folly, as farre as light excelleth darknesse.

14 The wise mans eyes are in his head, but the foole walketh in darknesse: and I my selfe perceined also that one euent hapneth to them all.

15 Then said I in my heart, As it hapneth to the foole, so it hapneth euē to me, and why was I then more wise? Then I said in my heart, That this also is vanity.

16 For there is no remembrance of the wise more than of the foole for ever, seeing that which now is, in the daies to come shall be forgotten: and how dieth the wise man? as the foole.

17 Therefore I hated life, because the worke that is wrought vnder the Sunne is grienous vnto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken vnder the Sunne; because I should leane it vnto the man that shall be after mee.

19 And who knoweth whether he shall be a wise man or a foole? yet shall he haue rule ouer all my labour wherein I haue laboured, and wherein I haue shewed my selfe wise vnder the Sunne. This is also vanity.

20 Therefore I went about to cause my heart to despaire of all the labour which I tooke vnder the Sunne.

21 For there is a man whose labour is in wisdom and in knowledge, and in equity: yet to a man that hath not laboured therein shall he leane it for his portion; This also is vanity, and a great euill.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured vnder the Sunne?

23 For all his daies are sorrowes, and his trauell griefe; yea, his heart taketh not rest in the night. This is also vanity.

24 There is nothing better for a man, than that he should eat and drinke, and that he should make his soule enioy good in his labour. This also I saw that it was from the hand of God.

25 For who can eat? or who else can hasten hircunto more than I?

26 For God giveth to a man that is good in his sight, wisdom and knowledge, and ioy: but to the sinner he giveth trauell,

An Analytical Exposition

to gather, and to heape up; that he may give to him that is good before God: This also is vanity and vexation of spirit.

§ 2 FROM the studies of learning and knowledge *Salomon* falls (from the better to worse) to make triall of another course for the obtaining of happinesse, & that is by *Pleasures* and *Delights* in the vse of all things tending to the cheering vp of the body & mind. Seeing the knowledge of the creatures could doe him no good, he would try what delight the vse of them could bring vnto him. Now whereas there are two kinds of *Pleasures*:

- 1 Some more Brutish, Sensuall and Epicurish, letting loose the reines to all voluptuous desires, without all regard of reason, religion, or honesty.
- 2 Some more manly and tolerable, guided and bounded within the rules of reason and common honesty: we cannot thinke that so wise and good a man as *Salomon* would (like an *Apicius* or *Sardanapalus*) seeke for the felicity of a reasonable man in brutish and vnreasonable pleasures, and at the first fall from all religion and ciuility, to such folly and impiety. True it is that these pleasurable courses did draw him too farre to forget both God and himselfe, but it appeares by the sequell of this Chapter, that *Salomon* purposed with himselfe to keepe the middle way, *Stultitijæ miscere consilium*, so to giue himselfe vnto his delights, as withall to retaine his wisdom, by the power whereof he might exactly discern how farre a man might goe in the vse of them, and what was the utmost extent of goodnesse that could bee found in them. And this certainly was the only way to take a true suruay of pleasure; so to vse them as still to keepe his wisdom and iudgement sound, and not befored. Now in the pursuit of these more worthy and manlike pleasures declared in the former part of this Chapter, we haue to observe

1 A generall summe of *Salomons* deliberation, practice, and censure touching this matter of pleasure:

1 His course purposed and resolved on by himselfe [I said in my heart] i.e. decreed in his minde to try what pleasure would doe, seeing knowledge gaue him no better content, *vers. 1.*

2 His Censure of this course,

1 At large, it is Vanity, all pleasures perishing with their vse, *vers. 1.*

2 More specially, of an eminent degree of Pleasure or Laughter, and its root or cause, viz. merriment whether outward of the company, or inward in the free and frolike temper of the heart: of these *Salomons* iudgement is, that they are vnreasonable and mad men that delight in them, and that they know not what they doe, if they thinke contentment stands therein; a seuerer censure of laughter and profuse iollity, arguing leuirty, foolishnesse, sinfulness in the subiect or object of it, or both, *vers. 2.*

2 A particular declaration of *Salomons* experience in the course of Pleasures: wherein he sets out rovs,

1 His intent [he sought in his heart to lay hold on folly] deuised in himselfe to finde the best and speediest meanes to get himselfe all contenting pleasures, which course from the euent he calls folly. This amplified by the

1 Man.

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1 Manner of it, [yet כוונה leading or acquainting my heart with wisdom] to use pleasure with discretion, to use them and to discern their vanity, to keep himselfe still master of his heart, and not make it a slave to his delights, to keep him within compasse of piety and honesty, &c.

2 End of it, to see whether felicity did lie in these or no, *vers* 3.

2 His practice and execution of his purpose set forth in

1 His provision of all Materials wherout to worke his delights: described

1 In the parts and severals of *Salomons* royall magnificency, his provision for the effecting of his contentment agreeing to the greatnesse of his estate and minde: these particulars are

1 Sumptuous and delicate diet, *v.* 3. vnder the name of Wine, comprising all manner of costly fare, curious and long למשך banquetings, &c. vnder this also we may comprehend gorgeous apparel, and all provision for the body.

2 Stately Edifices and

and palaces, v. 4.

3. Vineyards, Gardens, Orchards, פריס very Paradises for curious variety and excellency of all sorts of trees, v. 5.

4. Fish-ponds and Cisternes of waters to water his Gardens and Orchards, that for bignes were more like a wood, יער than a priuate inclosure, vers. 6.

5. Multitude of attendants, seruants of both sexes, taken vp abroad and bred vp in his house, vers. 7.

7. Numbersome herds of Cattell, the possession whereof were as for supply of necessary vses, so not a little for delight, especially such as are brought from forraigne parts, whereof Salomon had no doubt great store, v. 7.

8. Treasures of gold, siluer, precious stones,

Salomon had no
waite.

stones, and rari-
ties סגלות where-
with all Princes
& Prouinces pre-
sented him with-
all, *vers. 8.*

9 Musicke of all
sorts,

Vocall of men
& women.

Instrumentall.

Both illustrated
by an Epichete,
The delights of
the sonnes of men,
vnlesse שררה
שרה shall be ta-
ken for beautifull
captive women
whom Salomon
made his Concu-
bines, and calls
them the delights
of men, *vers. 8.*

Of all these parti-
culars and more,
see 1 King. 4. &
cap. 10. 2 Chron. 9.

2 In the greatnesse and
excellency of this his
prouision, illustrated

1 By compari-
son with former
Kings, whom in
pompe and mag-
nificent state hee
farre exceeded,
vers. 9.

2 By

2 By the greatnesse
of his Wisdome,
whē in the whole
bulinesse stood to
him, inabling him
to inuent the most
curious and exqui-
site, and yet most
lawfull pleasures,
vers. 9.

3 By the largenesse
of his Desires, to
which (*salua pie-
tate*) hee studied
to giue full con-
tent, sparing for
no cost nor labour
to procure all de-
lights that might
be had, *vers. 10.*

2 His contentment and ioy that
hee tooke in those workes of
his [his Heart reioyced in all
his labour] this was the top and
complement of his delights,
that nothing hindred him
(warre, sicknesse, sorrow of
minde) from a free and cheere-
full vse of all this his greatnesse;
and this hee enioyed as the on-
ly portion and benefit of his
labour. No man could do more,
but many take the like paines,
but reape not this content, *v. 10.*

3 His opinion and iudgement
concerning this course of plea-
sures. This hee deliueis vpon
an aduised and vnpartiall sur-
uay

By the greatness
of his Wisdome
was in the whole
of his life
him inscribing his
to himself the most
certain and expre-
ssive and yet most
lawfull pleasure.

By the greatness
of his Duties, in

¶ 96. 2. Thus have we these two waies to happinesse proposed
and censured: now followes a review of them both, where-
in *Salomon* discovers vnto vs some further particulars con-
cerning each of them: as

1. Touching the Knowledge of things; wherein wee
haue

1. *Salomon*: aduised reconsideration and second
thoughts vpon that course, I turned my selfe (a
note of heedfulnessse) [to behold Wisdome] na-
turall Knowledge and morall Prudence, [and
madnesse and folly] i.e. Ignorance and error, vi-
ciousnesse and sillinesse in morall behauour.

The exactnesse of this review, *Salomon* con-
firms by way of preuention, That none can
do more than himselfe hath done in this point,
and they that come after the King, a King, and
such a King will come farre short of him in
this inquiry. Ergo, *Salomon* the wisest man that
euer hath or shall liue vpon the earth, except
Adam in innocency, and *Christ*, which doth
authorise his censure beyond exception, v. 12.

2. His iudgement and determination,
1. Of the Benefit and Excellency of this
Knowledge;

1. Serdowne by comparison with and
dispraise of its opposite [Wisdome
excellen

way of all his glorious and mag-
nificent contentments which
with great labour and contem-
tion of minde he had effected,
whereupon he findes that all is
Vanity, changeable, fleeting,
perishing, &c. and vexation of
spirit, wearisome in getting and
enjoying: in brieft, without
all true benefit tending to true
felicity, *vers. 11.* And all this
of lawfull pleasures.

excellerh folly.] *Vers. 13.*

Similitude, as farre as
light is better than
darknesse, *vers. 13.*

Reason from the effects
of both [the wisemans
eyes are in his head]
as a watch-tower to
discouer round about
him and a farre off,
i. e. hee is wary, iu-
dicious, heedfull, and
advised in all his cour-
ses, and so walkes
in the light, as a
man that carries a can-
dle before him : [but *Prov. 17. 14.*
a foole walkes in
darknesse] his eyes
bee out, or in his
heelles, hee is igno-
rant, rash, heady, con-
fident, in-obseruant of
circumstances, of con-
ueniences or mischiefs,
stumbles on, not know-
ing which way to
chuse or refuse, like a
man that goes with-
out a lanthorne, or
carries it at his backe,
vers. 14.

2 Of the Vanity and weaknesse of it, from
the common event that befallerh both the
wise and the foolish, from which no mans
wisdome can exempt himselfe, no not the
wisest [even to me] the wisest of men, the
same lot befalls that to others, and therefore

In regard of pro-
sperity or aduer-
sity during this
life, &c.

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2. Of the memory of ancient Heathens, &c.

there is in this respect no cause why a man should study to be more learned than another, which is a great vanity, *vers. 14.* & 15. This agreement betweene wisdom and folly is

1 Confirmed by argument, there are two euills common with the wise man and the foole :

1 Oblivion, the persons and doings both of wise and foolish shall all be forgotten in succeeding ages.

2 Death which seafeth on the wise man as well as on the foole, *vers. 16.*

2 Amplified by the effect it wrought in *Salomon*, *viz.* A hatred of life, as a thing not lovely nor desirable if it be separated from all true contentment, which he could not find in any thing vnder the Sunne; all being euill, *i.e.* troublesome, grievous, vaine and vexing, *vers. 17.* Wherein *Salomon* shewes what himselfe did and every man will doe as he is a Naturall man, *viz.* rather wish for death than misse of comfort and happinesse in his life, and desire rather not to be, than bee perpetually vnhappy.

2 Touching the enioyment and vse of all things of this life: herein *Salomon* expresseth

1 What is euill in Mans labour vnder the Sunne, in getting him greatnesse, and abundance of earthly pleasures and possessions: this he sets downe by shewing

1 The particulars wherein this euill consisteth, and they are these,

1 A necessary divorce, to bee made betweene vs and all that wee enjoyed.
Death

Death will part vs afunder, and we must
leauē our labour to posterity, *vers. 28.*
Because &c.

2 Our Impotency in disposing that
which we leauē behinde, there and in
that manner as we desire. None can
tell what will become of his goods,
honours, pleasures, when hee is dead,
what his heire will bee, and how hee
will dispose of things, wisely or foo-
lishly: but bee hee wise or foolish,
hee must bee Master and Ruler of
all: if wise, heele thinke himselfe wi-
ser than his ancessers, and change,
translate, and alter all in a new fa-
shion, (as seldome our fore-fathers
workes please vs:) if a foole, heele
quickly waste and consume all; so that
all the fathers wisdom shall soone
come to nought by the sonnes folly,
vers. 19.

3 Thevnequall condition of the Heire
and his Predecessor, *viz.* that what the
one hath beene a long time in gather-
ing, by all wise, skillfull, provident, and
iust courses; the other in a day or mo-
ment comes to enioy without all la-
bour, care, and paines taking, and this
is a singular vanity and euill, that a man
by sitting still and doing nothing, may
get as much and haue as much content-
ment as another by all his provident and
lawfull labour, *vers. 21.*

This amplified, and proued that the dis-
advantage lies on the Predecessors part,
set downe in a

1 Question, What hath that man
(*i.e.* predecessor) what commodi-
ties

than the other? *vers. 22.*

2 *Answer,* Nothing more in contentment, much more in toile & trouble, labor in the day, wearines in labour, cares and thoughts in the night, and this to aduance posterity, for whom he is a true drudge and purueyour, that they may enioy with ease what he hath with care and anxiety gotten together. And therefore in this case they that get and haue most, cannot yet be so happy as their posterity, which is vanity, *vers. 23.*

2 The effect which these considerations wrought in *Salomon*: which are

1 Dislike and Hatred of all his magnificent workes, weales, possessions and pleasures, *vers. 19.* Wherein he did well to grow out of loue with these things, notto affect and esteeme them too much; but ill to hate them; his workes and labour being good in chemselves, though not so good as to make him happy.

2 Despaire, whereto he perswaded his heart to cast off all hope of euer attaining perfect contentment and true felicity by the vse of any thing vnder the Sunne, *vers. 21.* Wherein he did well, so reclaiming himselfe from the pursuit of earthly contents, which may by Gods blessing afford some comfort in this life, (and so are not to despaire) but cannot yeeld what *Salomon* here looked for, perfect happiness.

2 What

3 What is that only good that can bee found in all worldly things? the world is not a meere racke and engine to torment mens mindes and bodies: some comfort is to bee found in the vse of earthly things, which *Salomon* now describes. In a word, it is that which 1 *Tim.* 6. is called Contentation ioyned with godlinesse, this only * makes a * Nothing better
man master of the utmost comfort worldly things can afford: touching this most excellent vertue (the very soule
char puts life into all earthly things) we are to note

¶ 1. Its description, *vers.* 24. by the principall parts of it; first, a free and liberall vse of the creature [that he eat and drinke] Secondly, a cheerefull minde, ioyfully resting it selfe in the present state and vse of things [that he makes his soule enjoy good, &c.] both which are opposites to niggardlinesse, greedy and wide desires, endlesse and restless projects for further matters, murmuring and repining at present conditions, with other daughters and nurses of an vnhappy and discontented heart.

¶ 2. Its Commendation and Excellency set forth by the

1 Fountaine and the cause, it is a gift from the hand of God himselfe, and therefore first a very speciall fauour; Secondly, not in the power of worldly things to giue, *vers.* 24. Abundance doth not breed contentment, which *Salomon* proues by his owne experience, *vers.* 25. No man could enioy more than he did, and haue better meanes to procure easie and speedy delights in all his labour; but for himselfe he findes that as there is no comfort but that which ariseth from the contented vse of things, so that it was not in his owne or their power to procure this, but from Gods blessing, and by meanes of it, his heart did reioyce in all his labour, as it is, *vers.* 11.

Alf. 14. 17.
Deut. 8. 17.
Gods blessing
maketh rich.
Psalm.

2 The subiect of it, *viz.* the godly man, [to him that is good] and sincerely good [in his sight] God giues [wisdom and knowledge] to get and prouide

provide [and joy] in vsing. No man content
with his estate but a godly man. This amplified
by the contrary, in a wicked man or sinner who
wants.

Wisdome in getting: in that with restlesse
labour and immoderate cares [he giueth tra-
uell] he wearies himselfe, not only to gather,
but to heape vp with vast and immeasurable
desires. Wherein also hee is a foole, in that
he doth so willingly trauell and drudge, and
thinks that toile his happinesse, which God
hath laid on him as a vexation and punish-
ment [he giues] *verf. 26.*

2 Comfort in enioying, himselfe shall take little benefit by his gettings, but living or dead, they shall be translated to the vse of the godly, for whom, hee least of all prouided them. This sphere *ὅς ἐστι τὸ πᾶν*. (Sometimes good mens riches also taken away, threatened to *Hezekiah*.) This also, *i. e.* this trauell and lot of the wicked is vanity. &c. *vers. 26.*

Job 27. 16, 17.
Prov. 28. 8.

СНАР. III.



O every thing there is a season, and a time
to every purpose under the Heavens.

2. *A time to be borne, and a time to die: a time to plant, and a time to plucke up that which is planted.*

3. A time to kill, and a time to heal:
A time to breake downe, and a time to
build up.

4. A time to weep, and a time to laugh : a time to mourn, and a time to dance.

5 A time to cast away stones, and a time to gather stones together: a time to embrace, & a time to refrain from embracing.

of the whole Booke of Ecclesiastes.

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6 A time to get, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sew: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, in that wherein he labourereth?

10 I haue seene the tranell which God hath ginen to the sonnes of men, to be exercised in it.

11 He hath made euery thing beautifull in his time: also hee hath set the world in their heart, so that no man can finde out the worke that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to reioyce, and to doe good in his life.

13 And also that euery man should eat and drinke, and enioy the good of all his labour, it is the gift of God.

14 I know that whatsoener God doth it shall be for euer: nothing can be put to it, nor any thing taken from it: and God doth it that men should feare before him.

15 That which hath beene, is now, and that which is to be, hath already beene, and God requireth that which is past.

16 And moreover, I saw vnder the Sunne the place of iudgement, that wickednesse was there: and the place of righteousnesse, that iniquity was there.

17 I said in my heart, God shall iudge the righteous and the wicked: for there is a time there for euery purpose, and for euery worke.

18 I said in my heart concerning the estate of the sonnes of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befallerh the sonnes of men, befallerh beasts, euen one thing befallerh them: as the one dieth, so dieth the other: yea they haue all one breath, so that a man hath no preeminence aboue a beast, for all is vanity.

20 All goe vnto one place, all are of the dust, and all turne to dust againe.

21 Who knoweth the spirit of man that goeth upward, and the

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the spirit of the beast that goeth downward to the earth?

32 *Wherefore I perceive that there is nothing better, than that a man should reioyce in his owne workes: for that is his portion: for who shall bring him to see what shall be after him?*

§ 3. **T**He Arguments which *Salomon* brings to persuade vs to Contentation with our estate and portion; which are taken from Gods Providence in the government and administration of all things: the faith and meditation whereof is a singular and inforcing motive to contentment. The arguments are

1. From the Decree and fore-appointment of God, ordaining the time and manner to every event vnder Heauen. The reason stands thus;

If all things in the world depend on the disposing of a higher Providence than that of man, which hath appointed the certaine time, as of their being so of their conuersion and change, then is there no profit to man in his labour, but a contented Resting in that which God sends. But &c. *Ergo, &c.*

The sequell is most manifest, seeing it were madnesse and folly to disquiet and vex our selues with hopes, feares, proiects, anxious contriuances and prosecutions, about that whereto we haue neither wisdom nor power to giue either being or continuance. Minor is

1. Set downe, v. 1. to every thing there is וְכָל a set and prefixed time or season: yea to those things that may seeme most contingent, not only naturall things, but all voluntary actions וְכָל which depends on mans election, counsell and will, it is not in our power to doe what, and when, and how, and how long we would, but all within and without vs depends

pende on a secret providence, for its beginning, continuance, and end.

2 Illustrated and proued by inducti- of many particulars, wherein these fa- tall seasons, changes, and reuolutions are daily scene. Instances are many, both in Naturall and Voluntary things, *vers.* 2, 3, 5, 6, 7, 8. which we are to vnderstand onely according to the euent, what things fall out af- ter Gods appointment, not the law- fulnesse or vnlawfulnesse of them, what things should be by Gods Com- mandement.

The conclusion is, *vers.* 9. what profit, &c. the same that *Mat.* 6. 37. [*which of you by taking thought*] in vaine are all our purposes, coun- sels, deuises, plots, doubling of ill successe, or confident perswasions of good, &c. if we think to worke out our happinesse by them, seeing, when we haue done all, all must depend on the determinate counsell of God, *Prou.* 27. 1. *Ier.* 10. 23. *Iam.* 4. 13. and *Ergo*, nothing bet- ter than patient waiting for and cheerefull con- tentment in the euent howeuer it fall out, suf- fering our selues to be gouerned by Gods wis- dome and good pleasure. This conclusion is amplified by a Prolepsis in the next verse.

Obiect. If man haue no profit of all his labour, but all come to passe by fate and destiny, to what purpose then should wee take paines in any thing, why are we not idle, &c?

Sol. *Vers.* 10. Wee must notwithstanding la- bour and busie our selues in all lawfull en- deuours, and this first, by Gods commande- ment who hath laid it on vs; secondly, for our good to bee exercised, kept from idleness, sloth, pride, &c. in brieft, Gods providence

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doth not exclude the vse of lawfull meanes, but implies them to be vled with submission to his will.

2 Argument from the excellency of Gods working in the gouernment and disposing of all things, God brings all things to passe in a most comely order, in the most seasonable and fit opportunity [beautifull in his time] not onely good, but beautifull, and if not in it selfe, yet in his time, all circumstances duly considered, most seemely, orderly, and euery way befitting. Therefore we haue good reason to bee contented, and like well of our condition, seeing that which is, is in its time the best and best fitting, *vers. 11*. This point is cleared by remouall of an obiection; it seemes not so (may some say) that matters are carried in such a decent order, many things fall out, whereof we can see no reason why they should be accounted so excellent, &c. Here *Salomon* answers partly

1 By Deniall [he hath set the world in your hearts] God hath not left himselfe without witness of his righteous, equall, and beautifull ordering of things, but hath set it forth to bee obserued in the booke of the world. And this he hath [set in their hearts] *i. e.* giuen man a large desire and also power in good measure to comprehend and vnderstand the History of Nature, with the course of humane affaires: so that if men did but giue themselves to the exact obseruation of things, they might in most of them perceiue an admirable order in their wise and beautifull contriuaunce.

2 By concession, that there are many things about our reason and apprehension, whereinto the eye of our vnderstanding cannot pierce to finde out the causes, meanes, and manner of their beginnings, proceedings and endings. These God hath shut vp in his secret counsell, leauing vs to admire them and to iudge of their

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their equalnelle, by that which in other cases
is easily discernable, *vers. 11.*

3 Argument from the invariable course of Gods providence, it being above our power to resist or alter it [what God doth shall be for ever] in the decree, or use and end, or for ever, *i. e.* so long as God will, nor to be changed and undone when man will: in whose power it is not to adde what he thinkes defectiue, or take away what he imagines superfluous; that is, to crosse, disanull, and turne aside the counsell of God for the establishing of his owne designments. This stedfastnesse God vlieth in his proceedings [that men might feare before him] *i. e.* nor leane to their wisdom in pride and presumptuous resolutions, nor grow desperate in furious opposing Gods worke, nor yet idle in neglect of all meanes, but with a contented and humble mind to submit themselues to Gods ouer-ruling power, referring themselues to his disposing, *vers. 14.*

4 Argument from the perpetuall constancy of Gods provident administration of the world. [That which hath beene is now, &c.] God hath not of late begunne to vlie this course, neither hath hee dealt with former nor will deale with latter ages otherwise than he doth with the present: things that are past *קדמון* he seekes out *קדמון* and causeth a circular reuolution and returne of all things in their conuenient seasons. This is a great argument to contentment, for, *Perre quam fortem patiuntur omnes, nemo recusat, vers. 15.*

554 We haue a repetition of the first conclusion [that nothing is better than contentation and tranquillity of mind] in the twelfth and thirteenth verses, where though it be repeated as a consequent on the second Argument, yet it is to be vnderstood, as issuing from them all. The same thing then is repeated in these verses, which was deliuered *vers. 24, 25.* of the second Chapter, contentation being set forth by its

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- 1 Parts, reioycing, eating and drinking, enioying good of ones labour.
- 2 Adiunct and companion, Piety, Doing of good.
- 3 Cause, the gift of God. All amplified by *Salomon* owne experience in this point [I know.] And hitherto of the two first courses for obtaining happinesse by the knowledge and vse of worldly things, both shewed to bee insufficient and vaine.

¶ *Salomon* now proceedeth to the consideration of a third course, and that is, honour, greatnesse, authority, and rule ouer others, which vnto most seemes the only happy thing in the world. *Salomon* proues that greatnesse by itselſe without goodnesse, *i. e.* Wisdome and Piety, is so farre from making any man happy, as it makes all both superiours and inferiours most miserable. This point is declared

- 1 Generally in all great ones that haue in their hands power and authority ouer others. The miserable vanity whereof is expressed in the common and almost vnseperable Adiunct or Effect of such greatnesse, *viz.* oppression, wrong, and iniustice. Now an oppressor, a tyrant, &c. can neuer bee happy, what euer other may deeme of his pompe and power, they are but glorious miseries. Touching this point of oppression in men of great place and office, *Salomon*

1 Propounds what he saw (as well in his owne as in other countries, by obseruation and by relation of stories, and chiefly by inspiration) commonly practised by Magistrates themselves, and that in the very place of iudgement and iustice. Those men and places that should be the sanctuary of the distressed and wronged, were the maintainers and practisers of iniquity and publike iniustice. Here is a secret argument, a

maiori

maiori ad maius. If Magistrates the protectors of lawes, then much more other potent persons not so neerely bound to their obseruation, and if Magistrates at the tribunall, then much more at other times, &c. So easily doth all greainesse corrupt it selfe with violence and iniustice, *vers. 16.*

2 Passes his censure on those dealings two waies:

1 According to the iudgement of Gods Spirit; teaching both what patience wee must haue vnder such oppression, and what seuerity God will vse against such oppressors. [God will iudge the righteous, *Ergo*, much more the wicked] so that these violent and vnequall courses shall lose vs nothing if wee wait on God, nor gaine them any thing through the seuerity of his displeasure. The proceedings of God against them is proued by the certaine and infallible gouernment of the Diuine prouidence; [there is a time, *there* *DS*] *i.e.* with God before his Tribunall [for euery purpose and euery worke] when in due season all their cruell deuices and consultations, and all their bloody and vniust practises for deuouring the poore, &c. shall becalled to account, doomed and damned, *vers. 17.*

2 According to the iudgement of carnall reason, which drawes hence ill conclusions tending

1 To the ouerthrow of gouernment, and all right of superiority and subiection amongst

mongst men. This impious
conclusion is

1. Laid downe, *vers.*
18. [I said in my
heart] *viz.* following
the guide of humane
discourse and corrup-
ted reason [concer-
ning the estate **דברת**
העם, order of men]
viz. this distinction of
rankes and degrees in
the government of su-
perious, & subiection
of inferiours, [that God
might manifest them
לברם האלהים]
make it appeare and
lay them open by his
iudgements, or [that
God hath advanced
them to dignity]
whose Vice-gerents
they claime themselves
to be, or, [that God
hath purged them]
made them holy, but
[to see to **ולראות**]
as farre as a man can
iudge, by that which
appeares outwardly
they are degenerated
into beasts; and liue no
better than beasts doe
one amongst and to-
wards another: or,
[**ולראות** that they
might see] vpon dis-
covery

coury of their vn-
manly doings, that
they are no better than
beasts in their condi-
tions and manners,
and also in their na-
tures, as the sequell
implies. The second
interpretation seemes
most naturall, and
from the signification
of the word comes
כִּרְרוּרִי *Eleli*,
choise men set vp in
gouernment as it were
by GODS appoint-
ment, but they are in-
deed but as stronger
beasts preying vpon
the weaker.

2 Confirmed, but by
weake and sophisticall
arguments from the
common euents and
accidents of both: the
same thing hapneth
to both: *ergo*, there is
no preheminance of
one aboue the other:
the antecedent proued
by particulars;

- 1 Death, as a
bruit beast dies,
so doth a man.
- 2 Cause of life,
as a beast liues,
so doth man,
they haue both
one

one breath ;
 sense, motion,
 nourishment,
 breathing, all
 alike, &c. *verf.*
 19.
 3 The matter of
 their bodies :
 both the same,
 of the dust, both
 dissolued into
 the same, into
 dust againe, v.
 20.
 4 Their Forme
 or Soule : both
 haue the same,
 for whereas men
 talke of an im-
 mortall soule of
 man, which se-
 uered from the
 body, ascends
 vp to Heauen,
 and that the
 soule of a bruite
 beast descends
 downward, that
 is, falls and pe-
 risheth together
 with the body :
 they doe but
 speak by ghesse,
 who knowes it,
 who euer saw
 it, what Anato-
 mist can finde
 it out ? *verf.* 21.
 Hence

one breath ;
 sense, motion,
 nourishment,
 breathing, all
 alike, &c. *verf.*
 19.

3 The matter of
 their bodies :
 both the same,
 of the dust, both
 dissolued into
 the same, into
 dust againe, v.
 20.

4 Their Forme
 or Soule : both
 haue the same,
 for whereas men
 talke of an im-
 mortall soule of
 man, which se-
 uered from the
 body, ascends
 vp to Heauen,
 and that the
 soule of a bruite
 beast descends
 downward, that
 is, falls and pe-
 risheth together
 with the body :
 they doe but
 speak by ghesse,
 who knowes it,
 who euer saw
 it, what Anato-
 mist can finde
 it out ? *verf.* 21.

Hence

Hence the Atheist concludes, that seeing men are in the same condition for their nature that brute beasts are, they should likewise be the same for the point of government, and that every man should live without the bond of lawes, of government, of subiection, as brute creatures do. What preeminence hath a man above a brute beast? *Ergo*, what preeminence should one man claime above another.

2 To Epicurisme and Sensuality, v. 22. Seeing a man and a beast are alike, there is then nothing better for a man than to doe as a beast doth, cast all care away for future times, looke to those things that are *ante pedes*, live voluptuously, and give content to all naturall and sensuall desires: for, this is all the good hee can enjoy whilst he liues.

Take his pleasure while he may, seeing he is like to be oppressed whilst he liues.

Et post mortem nihil.

Obiect. But there is something after this life to bee looked for.

Sol. Who can tell that? who can shew a man what shall be

after death? wherefore let vs
eat and drink, for we must die
to morrow, and when we are
dead all dies with vs.

CHAP. IIII.



O I returned, and considered all the oppressions that
are done under the Sunne, and behold, the teares
of such as were oppressed, and they had no com-
forter: and on the side of their oppressors there
was power, but they had no comforter.

2 Wherefore I praised the dead which are
already dead, more than the living which are yet alive.

3 Yea, better is he than both they, which hath not yet bene,
who hath not scene the euill worke that is done under the Sunne.

4 Againe, I considered all tranell, and euery right worke, that
for this a man is enuied of his neighbour: this is also vanity, and
vexation of spirit.

5 The foole foldeth his hands together, and eateth his owne
fleshe.

6 Better is an handfull with quietnesse, than both the hands
full with tranell and vexation of spirit.

7 Then I returned, and I saw vanity vnder the Sunne.

8 There is one alone, and there is not a second, yea, he hath
neither childe nor brother: yet is there no end of all his labour:
neither is his eye satisfied with riches, neither saith he, For
whom doe I labour and bereaue my soule of good? this is also vani-
ty, yea, it is a sore tranell.

9 Two are better than one, because they haue a good reward
for their labour.

10 For if they fall, the one will lift vp his fellow: but wee to
him that is alone when he falleth, for he hath not another to helpe
him vp.

11 Againe, if two lie together, then they haue heat: but how
can one be warme alone?

of the whole Booke of Ecclesiastes.

39

12 And if one preuaile against him, two shall withstand him :
and a threefold cord is not quickly broken.

13 Better is a poore and a wise childe, than an old and foolish
King, who will no more be admonished.

14 For out of prison he commeth to reigne, whereas also hee
that is borne in his Kingdome becommeth poore.

15 I considered all the lining which walke vnder the Sunne,
with the second childe that shall stand up in his stead.

16 There is no end of all the people, euen of all that haue bene
before them : they also that come after shall not reioyce in him :
surely this also is vanity and vexation of spirit.

3 **T**Ake a reuiew of the nature of oppressi-
on, with some more particulars thereon
depending. Here then we haue to be consi-
dered

1 An aggrauation of the miserable vexa-
tion of poore oppressed people vnder
cruell and tyrannicall Gouvernors, *vers. 1.*
amplified by

1 The greatnesse of it, they were *Esa. 59. 16.*
oppressed not only to griefe and *Ier. 5. 26, 27.*
complaining, but also to reares.

Others who were
incōpassionate.

Their oppressors
which had pow-
er and might on
their side to
crush them and
keepe them vn-
der, but no pity
to releue & sup-
port them, [or,
yet no comfort-
er] though help-
lesse and weake,
most inhumane,
seeing

2 The helpelesse
estate of the op-
pressed in re-
gard of

seeing we naturally pity a Lark in a Kites claw, or a silly Lambe in a lions mouth.

2 Other euill consequents and effects that it workes in subiects and those of inferior ranke, either

Vide Iob 3. 11, &c.

1. Priuately in those that feele this smart, viz. wearinesse of life; for so naturall reason iudgeth, that the case is better with the dead (howsoeuer dead) that are freed from this tyranny, than with the liuing that feele it: yea, that it is better neuer to haue beene at all, than to be borne to such misery, *vers. 2, 3.*

2 Publicly in others as well as the oppressed: and these are two:

1 Idleness and neglect of labour in mens callings. Vnder vniust and bad gouernment, a miserable people are quire dis-hearined and discouraged from all worthy and painfull endeuours, and to cast off all care, and betake themselves to Idleness: in this euill note

1 The ground and motiue that drawes men to it, v. 4. that mens labour & trauels, **בשרו המעשה** their streight and right dealing, their veruous and noble endeuours after any eminent degree of excellency in any kinde whatsoever, get them nothing but enuy and

and molestation, both from equals and superiours. If a man bee rich, his wealth brings him in danger, &c. if wise, learned, valiant, iust, he is suspected, disgraced, as not well brooking the corruption of the state. So that in such a common wealth all generous motions are easily nipt and kept vnder, when the putting forward of ones selfe doth but draw on others enuious eyes and slanderous tongues, contempt and disgrace in stead of honour, &c. Which is a great vanity and vexation to a good minde.

As in Russia, Turkey, Persia, &c.

2 The practice of it [*the foole foldeth his hands*] in his bosome, vnder his armes, in his pockets, *i. e. metonym. signi.* hee refuseth to take paines, which is not done without stretching forth the hands, *Prou. 31. 19, 20.* this amplified by the effect of it [*he eateth his owne flesh*] *i. e.* he wasteth and consumes himselfe, bringing pouerty on his estate, sicknesse on his body, violent death by lewd and filching courses, &c. He that doth this is pronounced here to be a Foole, without grace, which teacheth vs painfullnesse and industry in our places; without wit,

Or, as they that compose themselves to sleepe.

Prou. 26. 15.

G

which

The Iewes
though of all na-
tions most op-
pressed, yet still
industrious.

which would in reason that a man should not starue himselfe because another will vn-justly take part of his promission, nor willingly begger himselfe because against his will hee must helpe to enrich another man, *vers. 5.*

3 The pretence for it, *vers. 6.* Hee hath for his defence a proverbiall sentence [*Better is an handfull, &c.*] in its true meaning, not much differing from that, *Prou. 17. 1.* but here applied by the slug-gard in an ill construction, as who should say, better is a penny by begging, than two pence by true labour. Where in the foole is deceived, first, in miscalling his sloth and idlenesse by the name of rest, *רחב* quietnesse, and also mis-terming labour by the name of vexation of spirit, as if contentment and painestaking were opposite. Secondly, that he thinkes it is better to be without good things, than bee at some trouble in getting them, and some vn-just molestation from others in enioying them.

3: Overthrow of humane society: when all catch, each one shifts for one, the people follow their rulers, whom they see to bee all for themselves, and nothing for the

the publike; so they scrape together what they can get, but will part with nothing. Wherein they are in the other extreme opposit to the idle persons, who is good neither for publike nor priuate, these take immoderate paines, but all for priuate, without any respect to common benefit. This disease *Salomon*

1 Describes vnto vs in such a person as may in this kinde seeme most notable: *viz.* a miserable scraping couetous drudge, whether he bee priuate person or publike gouernor that is all for himself, and extremely hauing when there is no cause, *vers. 8.* where note this mans

1 Solitarinesse. Hee is one, and that without a second, *he hath neither childe nor brother*, neither kindred nor alliance, nor acquaintance & friends: or if he haue, yet hee neither seekes to helpe them, nor for helpe from them; but liues like a man in a wilderness.

2 His excesse (notwithstanding his lonenesse) both in labour and desire [*there is no end, &c.*] the lesse hee

Canis in profepti.

needs, the more hee
seekes after.

3 His inconsideratnesse
and folly in his cour-
ses, making himselfe
miserable and not per-
ceiuing it; [*hee saith*
not for whom, &c.] he
labours for that wher-
of he himselfe makes
no vse, nor any else
shall whilst he liues, &
when he is dead who
shall, he knowes not.
[*Bereane my soule of*
good] in the cheerfull
and sociable vsing and
imparting of what he
hath.

2 Censures, it is a vanity with
a witnesse, a sore, hard, and
griuous trauell, *vers. 8.* and
such as *Salomon* could not
marke without great heed-
fulnesse, *I returned, &c.*
vers. 7.

3 Illustrates by its contrary,
viz. Society and community
of life, shewing the euils and
discommodities of a solitary,
by the good and benefit of a
sociable life, which is set
downe

[1 Generally, in that
Axiome, [*Two are bet-
ter than one*] i. e. Soci-
ety is better than pri-
uacy and solitarinesse:
the

the generall reason is added [*they haue a good reward for their labour*] i. e. men liuing together in louing communion and fellowship, reape more benefit by their labour than others: viz. others direction, encouragement and assistance, reioycing both in getting and enioying, they labour with more cheerefulnesse, possesse with more security and content, *vers. 9.*

2 Particularly in some chiefe commodities that arise vnto vs by the company and society of others: specified in three instances or similitudes.

1 Of two imployed in one labour, iourney, or other businesse, when some mis-hap befalls one of them, as a dangerous fall, lamenesse, sicknesse, &c. his fellow and companion will releue him: which if he want, woe to him, hee perishes and sinkes vnder his misfortune. So by this publike society, we haue helpe in aduersities that befall vs

Disciples sent two by two.

*Abislag lying
with David.
1 King.1.*

*As iron sharp-
neth iron, so a
mans friend,
&c.
Prov.17.17.*

from the lone and
friendship of friends
and wel-willers, who
will pity and support
vs in our trouble &
ill-fare: but a solitary
couetous wretch is
hated and forsaken of
all, hauing not a
friend to stand to
him, *vers. 10.*

² Of two lying toge-
ther in cold weather,
they get and giue
heat each to other:
if both lay alone, they
might lie a cold. This
is another benefit of
society, helpe in dis-
parch of our busi-
nesses and affaires:
when many mens
heads, and hands, and
purfes ioyned toge-
ther, busin:se goes
on more wisely, sue-
ceeds more happily.
But one alone, how
can hee auoid many
inconueniences? This
true in spirituall as
well as ciuill affaires,
Heb. 10.24. Vers. 11.

³ Of two contending
or fighting: if a man
alone be assaulted by
another, hee may bee
vanquished; but if he
haue

have a second, he may make his part good with him, or if not so, yet with the helpe of a third hee will surely overcome him, according to the Proverbe, a threefold cord treble twisted is not hastily broken.

A third benefit of so- *10ab and Abishay.*
ciety, helpe and suc- *2 Sam. 10. 11.*

cour against dangers that wee feare will come on vs, wherein a man sociable and beloued of others, shall haue their aid & protection to defend him: whereas a man that liues onely to himselfe without intercourse of mutuall duties with others, lies open to all disadvantages, hauing no man that will step in betweene him and his aduersary to ward off a blow, but rather all will lay on more load, *vers. 12.*

Thus society is necessary at all times and in all courses of life, which men by tyrannicall, vniust and couetous dealing seek to overthrow, looking more to their priuate than the common good.

So

An Analyticall Exposition

So much of the vanities that attend vpon Greatnesse in generall: now followes in

2. Speciall, of that most eminent degree of greatnesse and power, whereto man can ascend, and wherein aboue any thing men thinke happinesse is to be found: and that is *Kingly dignity*, the vanity and weaknesse whereof in regard of true felicity, *Salomon* a King describes,

1 In the state and person of a foolish King, the glory of whose place and dignity can neuer make him so happy, as his folly will make him miserable. Wherefore *Salomon* doth greatly debase and bring this his outward royalty and magnificence in disgrace, preferring one of his meanest subiects before him, *vers. 13.* and 14. where we haue the


1 Comparison, the parties compared on the one side; First, a Subiect; Secondly, a Childe or young man; Thirdly, a poore childe for wealth and riches, both great occasions of contempt; but fourthly, a wise childe, discreet and religious: on the other side, First, a King; Secondly, an old King; Thirdly, a rich and potent King, all arguments of admiration and honour; Fourthly, but a foolish King, i. e. that will not be admonished, that can giue himselfe no good counsell, nor will take any from others; and such a one must needs be foolish and wicked, these two laid in the balance, *Salomon* saith, that such a child weighs heauier in goodnesse and excellency than such a King, *vers. 13.*

Prou. 19. 7.
1 Tim. 4.

1 A confirmation of the comparison by the different euent that befall them both, viz. advancement of the one from meane estate, low degree [out of prison] to the honour of a scepter, and dignity of a Prince, *Psal. 113.* as *Ioseph, Daniel, Danid*: the ruine and depoling of the other, [he that is borne in his Kingdome] or borne a King, becomes a beggar, a bondman; as this true of Kings, so of all inferiour greatnesse, Gentlemen borne die beggars, and a beggar by birth proues a Gentleman by his vertue and industry, *vers. 14.*

As many Kings
of *Israel, Manasse,*
Ieconiah, Zedekiah,
& c. *Nebuch:d.*

2 In the condition of all Kings, whether wise or foolish: whose contentment in their royall dignity depending much on the affection of their people towards them, can neuer be entire so long as they are instable and fickle in their desires. But so they are, vnconstant, affecting changes, loathing the present, hoping for better vnder new gouernours, ready from dislike to fall to reuolt and defection, &c. which *Salomon* proues

1 By his owne experience [I haue seene] it may bee in his owne particular, though hee were a most excellent King, [all the lining which walke vnder the Sunne] viz. the present generation [with the childe that shall stand vp in his stead] with the heire that shall succeed him in the Kingdome, [with  him] they ioyne themselves, him they follow, flatter, praise, admire as the Sunne-rising:

So for gentle-
mens eldest sons.

H

hauing

An Analyticall Exposition

hauing almost deposed his father in their fauour and affections, *vers. 15.*

2 By the perpetuall vnconstant humour of the people: [*there is no end*] *viz.* not so much in succession of generations, as settlednesse of resolution and contentment with the present estate: they must haue some thing they know not what, better or worse, then what they now haue [to all **לְכָל** the people, *לְכָל הָעָם*] to the multitude giddy and light-headed: that this disease is hereditary to all people he shewes by parts, both such as in the former age disliked the father in hope of the sonne; and in latter ages, that cast off the sonne in expectation of the grandchilde, and so still downwards, *vers. 16.*

The Censure followes, that certainly this is vanity and vexation; a marvellous discontent and griefe to a King to see himselfe dis-respected, his age contemned, and his name and account growne out of request: at least alwaies to see vpon how inconstant a foundation his honour is reared vp, *viz.* the grace and fauour of people. How violent and icalous affections these things haue stirred vp in Kings, all stories and experience of times shew, *vers. 16.*

CHAP.

CHAP. V.



Kepe thy foot when thou goest to the house of God, and be more ready to heare, than to giue the sacrifice of fooles: for they consider not that they doe euill.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in Heauen, and thou upon earth, therefore let thy words be few.

3 For a dreame commeth through the multitude of businesse, and a fooles voice is knowne by multitude of words.

4 When thou vowest a vow vnto God, deferre not to pay it: for he hath no pleasure in fooles: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sinne, neither say thou before the Angell, that it was an error: wherefore should God be angry at thy voice, and destroy the worke of thine hands?

7 For in the multitude of dreames, and many words, there are also diuers vanities: but feare thou God.

8 If thou seest the oppression of the poore, and violent peruer-ting of iudgement and iustice in a prouince, maruell not at the matter: for he that is higher than the highest, regardeth; and there be higher than they.

9 Moreover, the profit of the earth is for all: the King him- selfe is serued by the field.

10 He that loneth siluer, shall not be satisfied with siluer, nor he that loneth abundance, with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, sawing the beholding of them with their eyes?

12 The sleepe of a labouring man is sweet, whether he eat lit- tle or much: but the abundance of the rich will not suffer him to sleepe.

13 There is a sore euill which I haue seene vnder the Sunne, namely, riches kept for the owners thereof to their hurt.

An Analyticall Exposition

14 But those riches perish by euill trauell; and he begetteth a sonne, and there is nothing in his hand.

15 As he came forth of his mothers wombe, naked shall he returne to goe as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore euill, that in all points as he came, so shall he goe: and what profit hath he that hath laboured for the wind?

17 All his daies also he eateth in darknesse, and he hath much sorrow and wrath with his sickness.

18 Behold that which I haue seene: it is good and comely for one to eat and to drinke, and to enioy the good of all his labour that he taketh vnder the Sunne, all the daies of his life which God giueth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to reioyce in his labour, this is the gift of God.

20 For he shall not much remember the daies of his life: because God answereth him in the ioy of his heart.

BEfore Salomon proceeds to the fourth way to happinesse, viz. Riches: in the first part of this Chapter he interlaces a notable Digression touching the true worship of God, as a direction for the right vse, and a remedie against all corruptions incident to these foure courses which men vsually take to get happinesse. In this digression we may obserue three points:

1 The Manner of right performing of religious seruices, specified vnto vs in three parricular parts of the worship of God;

1 Sacrifices, vnder which is comprehended the whole publike worship of God instituted vnder the Law. Concerning the right obseruation whereof, Salomon giues vs these precepts:

1 To prepare our selues, and aduisedly to consider what we goe about. [Take heed to thy foot.] from travellers walking in such waies as its easie to step out of the right way,

way, or stumble and fall in it; and such are all religious duties to vs, who by reason of corruption quickly goe aside in doing them, *Ergo*, we are aduised to take heed to our hearts, our affections, thoughts, intentions, behaviour, &c [when we goe into the *Exod. 3. 5.* house of God] Temple or Synagogue where *10. 3.* God is publikly worshipped.

2 Not to rest in the outward worke, but in the inward power of Religion. There being two parts of Gods worship, *viz.* Mercy and Sacrifice, or, Obedience and Ceremony, we are commanded to be more neere or ready to [heare] *i. e.* to vnderstand, beleeue, obey and practise the will of God reuealed in the Law and Prophets read and expounded to vs, [then to offer sacrifice] to keepe all legall and outward obseruations, without faith, sanctity, and reformation of life. These precepts are enforced vpon vs by the disgrace and censure of such as neglect them, who are termed [Fooles] hypocrites, carnall and wicked persons, deuoid of grace and true vnderstanding: and why so? [for they know not they doe euill] they doe they know not what; being ignorant of the nature, quality, and end of Gods worship, and so thinke they doe God good seruice when they commit hatefull sinne and foule abomination; and such a one is deseruedly to bee stiled a wicked foole, *Prou. 15. 8.*
vers. 1.

3 Prayer, and vnder that, all Speeches of or vnto God. Touching these, the

1 Rule is, that all inconsiderate rashnesse be auoided, serious and mature deliberation vsed. [Be not rash with thy mouth] speake not vainly, vnaduisedly, hastily, thy tongue

running before thy wit, babble not, be not bold in affirming what thou art ignorant of, &c. How shall this be? let thy heart guide thy tongue [*let not thy heart be hasty to utter any thing before God*] ponder in thy minde, apprehend matters thorowly, set thy thoughts in order before thou give leaue to thy tongue to utter them, especially in Gods hearing. Raw, vndigested, and tumultuary meditations, vent themselves in a wilde, wandering, and idle discourse. This precept is confirmed by a reason, from the quality of God to or of whom we speake, and of our selues. [*God is in Heauen*] glorious, wise, powerfull, in place of highest Excellency and Maiesty: [*thou art on earth*] a weake, vnwise, vnworthy creature, infinitely inferiour in degree vnto thy Creator: and therefore it becomes thee not to speake of him but with greatest feare, reuerence and aduisednesse. We know how meane men speake to Kings and Nobles, &c.

Mat. 6.

2 Rule is, in our speeches to vse few words; so to couch our discourse, that all lauish superfluous talkatiuenesse be auoided, all needlesse and heartlesse repetitions, vnnecessary digressions, tedious prolixity, to the wearing of our selues and others bee shunned, *vers. 2.* this rule is pressed vpon vs by two reasons:

1 Gods dignity, our basenesse [*therefore*] subiects must deliuer their minds to Kings in brieue tearmes.

2 From the subiect wherein, or root from whence multiplicity of words comes, *viz.* he is a foole that vseth it, and folly is the cause of it: which is illu-

illustrated by comparison, as dreames
and vaine fancies in the night spring
from variety and multitude of busi-
nesse in the day, so doth much talke
and multitude of words discover a
foolish heart and witlesse head, *vers. 3.* In many words
there cannot
want wickednes.
Prou. 10. 19.

3 Vowes, for the right making and keeping where-
of we haue two precepts deliuered vnto vs;

1 That what we doe lawfully vow, we take
heed to performe it, and that speedily
without delay. [*When thou vowest a vow to* Deut. 23. 21.
God, deferre not to pay it] this rule is backed Jacob deferred
his vow.
Gen. 28. 20.
by two reasons:

1 From Gods displeasure, with such
as breake promise and keepe not
their day with him, [*he hath no plea-*
sure in fooles] he is greatly offended
with such fooles as these that thinke
to mocke, deceiue, and couzen him.

2 By comparison with a safer and
lesse dangerous course; seeing the
making of vowes is a thing that wee
are not bound to, it is better to
make none at all, than to make and
not keepe. *vers. 5.* 1 Cor. 7. 38.

2 That we auoid all rash vowes, vnadvised-
ly, ignorantly and sinfully made, when ei-
ther we vow in lawfull things, but after re-
pent vs, and seeke for shifts and excuses, or
in things sinfull and vnlawfull. [*Suffer not*
thy mouth to cause thy flesh to sinne] bring
not on thy selfe the guilt of sinne by incon-
siderate vowing. [*Nor say before the An-*
gels] i. e. * Christ the searcher of the heart, * Mai 3. 1.
who will admit of no excuses; or, [*the An-*
gels] i. e. Messenger of God, viz. the Priest;
before whom the errors of rash vowes
were

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were to be confessed, *Leuit. 5. 4, 5.* [That it was an error] an oversight, hee knew not well what hee vowed, *Ergo*, requires pardon for not performing it. Reasons hereof are

- 1 Gods anger against offenders in this kinde shewed [in destroying the worke of their hands] i. e. crossing and defeating their purposes, counsell, and endeoures, for accomplishment whereof these vowes were inconsiderately made, *vers. 6.*
- 2 * The vanity and folly of such rash promises and simple excuses afterwards: compared to the idle fancies in a multitude of confused dreames, *vers. 7.*

So the manner to be obserued in religious duties: Now followes,

- 2 The Ground and cause which brings forth the right obseruation and performance of religious duties in the former and all other kinds, *viz. The feare of God* [But feare thou God] this is the beginning of true piety and wisdom,
- 3 An effect of true Religion, *viz. Patience* in regard of wrong and oppression offered vnto those that are poore, especially if they be religious: [If thou seeest, &c. marvell not at it] count it no strange thing, as if that were iust cause to doubt and distrust of Gods providence, and to fall from him. The reason is, [for he that is higher than the highest] *viz.* God himselfe [regardeth] to punish in due time, [and there be higher than they] *viz.* Angels whom God sets as the subordinate Ministers ouer Kingdomes and Kings, to execute his iudgements on tyrants and oppressors, *vers. 8.*

After this digression *Salomon* returnes to the fourth way, wherein men vsually looke to finde true happinesse, that is,

* Or, this may be a third precept against multiplicity of Vowes.

1 Pet. 4. 13.

Psal. 12. 7.

Psal. 34.
Mat. 18.

is, Riches and Possessions, Goods of fortune: which being of two sorts,

1. Such as immediatly concerne the maintenance of mans life, as all provision for backe and belly, arising from the earth by Tillage, Plantation, breeding of Cattell.

2. Such as are but the instruments and meanes for the procuring of the fore-named necessities, as Money, Jewels, &c. *Salomon* treateth of both sorts, and

1. Compareth these two kinds together, shewing the excellency of the fruits and increase of the earth, in Corne, Cattell, &c. aboue all pecuniary possessions, albeit men commonly chuse to haue abundance of the latter rather than of the former. That they are farre the better he proues

1. By their common and generall vse, (as that which is best is most common) [*The profit of the earth is for all*] supplies all necessities for our liues, and that for all people that liue vpon it, which the earth as a kind mother feeds and nourisheth. Tillage, &c. is the life and bloud of a common wealth; that ouerthrowne, all dies with it. This amplified by instance in that kinde of men, who, if any, might seeme by reason of their great prerogatiues and priuiledges to be exempted from dependance on the husbandman, viz. Kings, they also are serued and maintained by the field and fruits thereof. Many Nations haue not the vse of money, nor is it absolutely needfull in any, but so are the reuenues of the earth amongst all, &c.

vers. 9.

2. By their singular goodnesse and efficacy in relieuing our wants and necessities, they haue that goodnesse and vertue in them as of themselues they maintaine our liues,

I

and

and satisfie all desires of nature. Illustrated by the contrary disability of Money, which *per se* cannot supply any of our wants, but only by exchange. [*He that loveth silver shall not be satisfied with silver*] he cannot fill his belly nor cloath his back with it, though he love it never so much: no nor he that loveth abundance of money and treasure cannot be satisfied [*with the increase*] of his wealth, hee may die for hunger and starve for cold vpon a heape of money. And therefore this love of Money is a vaine and vnprofitable thing, *vers. 10.*

2. Proueth the vanity and weaknesse of both sorts of riches; by many arguments in this and the next Chapter: Some more

1. Speciall, concerning the first kinde of wealth standing in the increase of the earth, Corne, Wine, Oile, Cattell, &c. The abundance whereof is proued to bee vaine, by comparing the condition of the owner and master with that of the Farmer or Seruant, Shepheard or Hinde, or other attendants of the Family: the Argument is thus, If the owner haue no more true commodity by his abundance, than those that are but his ministers and instruments in doing of his businesse, then is this abundance of no worth in regard of true happinelle, &c. the sequell manifest, seeing a man may bee as happy without it as hee that hath it. The Minor is declared by parts:

1. In the outward vse of these things for backe and belly, further than which their vertue extends not, Nowe in this the master and man is alike, [*When goods increase, they are increased that eat them*] many hands must

must be set a worke, many mouthes
must be fed, many backs cloathed, so
that others haue their share in this
abundance as well as the owner, yea,
as much as he, for what hath hee
more than they, but the [*beholding
of it with his eyes?*] to please him selfe
in the looking vpon his possessions,
his Corne fields, his Vineyards, his
flockes, his heards, &c. and to say,
All this is mine; and that's a poore
contentment: otherwise, a seruant,
a stranger may view his grounds,
walke in his Gardens, with as much
delight as the owner can doe him-
selfe, *vers. 11.*

2 In the inward quiernesse and
cheerfulnesse of the mind: in which
it is not so well with the master as
it is with the seruant, as appeares by
one speciall consequent of a quiet
minde, *viz.* sleepe. [*The sleepe of a
labouring man is sweet and pleasant,
whether he eat little or much,*] if lit-
tle, his labour breeds him rest, if
much, his body being strong, and
hardened by labour, causeth easie di-
gestion and vninterrupted sleepe, and
both waies his minde is full free
from cares: [*but the abundance of the
rich will not suffer him to sleepe*] as his
body is over-charged with intempe-
rate diet, so his heart is filled with
cares and feares: a full body and an
vnquieter braine suffer him to take no
rest in the night, *vers. 12.*

2. Generall belonging to all kinds of riches.

These arguments are taken

12

1 From

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Naboth.

1 Tim. 6.
Prov. 23. 5.

1 From the discommodities and dangers that riches bring vnto rich men. [*There is a sore euill, &c.*] an euill sickness, or an euill bringing sicknesse, sorrow and griefe. [*Riches kept for the owners thereof to their hurt*] that which they look to haue happines by, is the occasion of their ruine and misery: riches fill the heart with pride, the body with diseases through luxurious and idle living, the life with disorder and dissolutenesse; they expose a man to violence, robberies, false accusations and oppression of the more potent, &c. which euils befall not only the bad, but many of them, the good also, *vers. 13.*

2 From the vncertainty of their abode with vs while we liue: when we haue them we are not sure of them: [*and they perish by euill tranell*] by our own folly and improuident courses, or by many casualties in trafficking at home and abroad, or by some secret curse of wakening a mans estate &c. So that a great and well settled estate is many times suddenly ouerturned, a man vndone, and his posterity beggered [*He begetteth a son*] who should haue all, and hold vp the house, [*and in his hand is nothing*] i. e. the father hath nothing to leaue him to liue vpon, *vers. 14.*

3 From the certainty of their forsaking of vs when we die; they may leaue vs while we liue, when wee die wee must leaue them. Whatsoeuer comfort they can giue vs, it is but for the

the time of our life, they haue no power to free vs from death, or to conuey vnto vs any help and comfort after death. A most powerfull argument to disable riches from euer effecting our true happinelle. This vanity of riches is

1 Described by comparison of our birth and death together, wee shall goe as we came, wee came into the world naked, and 1 Tim. 6. 7. brought nothing with vs, and Iob 2. its certaine we shall goe out naked and carry nothing hence, vers. 15.

2 Aggravated by its greatnesse, [it is a fore euill] a miserable vexation, (viz. to a rich man that hath a couetous minde, loues and trusts in his riches) [that in all points he must goe as he came] Why? the reason is added, hee hath taken a great deale of paines in his life, to no purpose and profit at his death: First, the paines and troubles that rich men, especially if couetous, put themselues to for getting of wealth, is exprelled, vers. 17. [All his daies he eats] gets and enioyes his wealth [in darknesse] Esa. 5. 30. that is, as the next words interpret it, [in much sorrow בְּאֵשׁ in wrath חֲרָפָה foaming anger with or in his sicknesse] viz. distemper and disquietnesse of his heart and affections; all signifie thus much, that riches are got with

with many molestations both of body and minde. Secondly, the profit now that comes by all this is set downe, *vers. 16.* [*What profit hath he*] he hath got no benefit at all [*in labouring for the wind*] embracing a shadow, grasping the aire, catching at the wind, wearying himselfe for that which hath no substance of true felicity in it.

These reasons proving the vnprofitablenesse of riches, are all illustrated by an appendix touching the right vse of all Riches, inserted by *Salomon* to prevent doubts and cauils which might be occasioned by the former discourse, as if Riches were of no vse nor benefit at all. Wherefore *Salomon* shewes what is the true benefit and comfort that they can afford vnto vs, [*Behold that which I haue seene*] the same that he set downe before, *Chap. 3. vers. 24.* consisting in two things:

1. Liberrall vse of the creatures for all necessities of food and raiment [*to eat and to drinke.*]
2. Cheerefulnesse and contentation of spirit [*to enioy good in his labour, &c.*] both are commended vnto vs from the

1. Excellency of this contented vse of things
In it selfe:

1. It is good to a mans selfe.
2. It is comely, *יפה* beautifull and seemely in regard of others.
3. It is the onely end and purpose for which riches are given [*it's his portion*] more than this, it is impossible to get by them, *v. 18.*

In its Author, tis Gods gift, not our owne getting, who as hee giues wealth, so giues power, *i. e.* wisdom and grace to vse it well, *vers. 19.*

In

In its effect and consequent, namely comfort and ease in all the travells, cares and burchens of this life. [*He shall not much remember the daies of his life*] i.e. that sore condition of trauell, and wearisome labour which is laid on man during his life, shall not be very gricuous vnto him to thinke of or to endure: some grieffe and burthen it shall be (as no man can bee perfectly happy) but not much: Why? the reason followes [*because God answers*] his honest labours and desires [*in or with the ioy of his heart*] giuing him hearty ioy and contentment in what hee hath, which takes away the bitterness of labours past, and armes him against all discouragement in travels yet to be endured, *vers. 20.*

CHAP. VI.



Here is an euill which I haue seene vnder the Sunne, and it is common among men.

1 A man to whom God hath giuen riches, wealth and honour, so that he wanteth nothing for his soule of all that he desireth, yet God giueth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an euill disease.

3 If a man beget an hundred children, and liue many yeeres, so that the daies of his yeeres be many, and his soule be not filled with good, and also that he haue no buriall; I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darknesse, and his name shall be couered with darknesse.

5 Moreover, he hath not seene the Sunne, nor knowne any thing:

thing: *this hath more rest than the other.*

6. *Yea, though he live a thousand yeeres twice told, yet hath he seene no good: Doe not all goe to one place?*

7. *All the labour of man is for his mouth, and yet the appetite is not filled.*

8. *For what hath the wisemore than the foole? what hath the poore that knoweth to walke before the lining?*

9. *Better is the sight of the eyes, than the wandring of the desire: this is also vanity and vexation of spirit.*

10. *That which hath beene is named already, and it is knowne that it is man: neither may he contend with him that is mightier than he.*

11. *Seeing there be many things that increase vanity, what is man the better?*

12. *For who knoweth what is good for man in this life, all the daies of his vaine life, which he spendeth as a shadow? for who can tell a man what shall be after him under the Sunne?*

2. **F**rom the vanity and misery of the contrary course, *viz.* the hauing of riches, but wanting the right vse of them. This euill is

1. Generally propounded and aggravated by the commonnesse of it, there is, &c. and it is *רבות* common, rife, or great amongst men, as common sinnes are great sinnes, *vers. 1.*

2. Particularly described in the person of such a man as hath riches and wealth, and that with honour and dignity, and all in such plenty as he can desire no more for necessary or lawfull delight, but God giues him not power to eat thereof, *i.e.* to enjoy what he hath: sicknesse of body, a distrustfull, vncharitable and niggardly minde, incessant cares and toile after what he hath not, troubles and disquietnesse in his family, wife, or children

dren, &c. continuall Imployment about others businesse with the like, keepe him that he cannot eat his bread in quiet, nor take pleasure in any thing he hath. Hee starues at a full table, and feeds on thistles while he carries prouender for others [*a stranger shall eat it*] one that hath not taken paines for it shall enioy it, *vers. 2.*

3 Censured

{ Simply in it selfe, its a vanity, and which is more, an euill sicknesse that puts a man to much paine and woe, *vers. 2.*

{ Comparatiuely, preferring the conditions of an vnrimely birth before such a mans estate. In the comparison consider

{ 1 The parties compared

{ 1 The rich man before described, here further deciphered by the

{ Good he hath

{ 1 Multitude of children.
2 Length of daies, and that more than ordinary.

{ Good he wanteth

{ 1 Comfort and ioy in his life.
2 Honour and good report at his death.

2 An abortiue, or vntimely birth, which *Salomon* preferreth before the other :

viz. It is better not to be borne at all, or to be borne and die at once, than to live long in misery and trouble, and to die without the honour of buriall, or without honourable buriall.

2 The reason of the abortives preheminance above the rich man. If the Abortive have more rest and peace than the miserable rich man: then is his case better than the others. But he hath, for the Abortive [*commeth in vanity*] as a thing of nothing, [*departs in darknesse*] buried out of the way priuately, none taking notice of it, [*and his name is covered with darknesse*] all memory and speech of him perissheth, *vers. 4.* in which points the rich man is no better than he, who likewise is borne to misery, buried in ignominy, and his name put out in forgetfulness, but in the next point he is farre worse: the Abortive [*both not seene the Sonne nor knowe*] *viz.* the evils and miserable troubles of this life, as the rich man hath, *Ergo*, it is worse with the rich than this vniuely borne childe, *vers. 5.*

This argument is further confirmed by removing an objection, *viz.* the rich man hath had a long life, and hath a good and pleasant thing; this the Abortive

Abortive hath not. Ergo, Solomon answers,

1 While a man lives, life simply in it selfe brings a man no comfort, if all other ioyes be wanting. [*Though he live two thousand yeeres, yet he hath seene no good*] his yeeres hath but multiplied his misery, and to him it was no good thing to live, seeing he lived vn-happily.

2 Alter a long and miserable life he must come into the same condition with the Abortive, [*Do not all goe into one place?*] viz. the Graue; in which he is not a lot better than the Abortive, because he came later into it: but much worse, for as much as he hath got nothing by many yeeres experience of evils, in regard whereof he can be accounted no more happy in his graue than the abortive, v. 8

This condition of vnhappy rich men, as it seemes to illustrate the point touching the right vse of Riches, so will it stand for a

4 Fourth Argument, prouing the vanitie of Riches, viz. That a man may haue them in his possession, and yet want all comfort in the enioying of them, which argue their singular weaknesse and insufficiency, &c.

FROM 16. 16.

5 Argument, from the insufficiency of Riches to giue satisfaction to mans desires. Contentment is not contentment vnlesse it be full and satisfactory: which riches cannot afford as *Salomon* proues by the utmost extent whereto riches can reach, and that is the Mouth, [*All the labour of man is for his mouth*] i. e. the body, and all the seruices thereof, and this they may satisfie, further they extend not, [*yet the soule is not filled*] the appetite or desire of the minde is still insatiable. The gluttons belly may burst before his inordinate and swinish appetite bee stanch'd. The covetous, the more hee hath, the more he desires. The ambitious not content with the honour of an vniuersall Monarchy. The voluptuous may weary their bodies and dull their senses, yet not quench their thirst after pleasures; wherefore this is a great vanity in worldly wealth, that it can giue content onely to the carkasse and worse part of a man, but to his inward and more noble spirit it brings no satisfaction at all, *vers. 7.*

That this is all which Riches can doe, *Salomon* proues by induction of two paire of opposites, the Wise and the Foole, the Rich and the Poore. If riches and abundance had any speciall vertue to content the minde of man, then of all others, wise men and rich men would enioy this happinesse. But they finde no more happinesse by them than Fooles or poore men doe, and therefore there is no more to be lookt for. [*What hath the wise more than the foole*] let a man haue wealth and all morall wisdom to manage

it, he can but provide for backe and belly, and so much may hee doe that hath as much wealth and lesse wit and discretion. [*What hath the poore*] that wants wealth lesse than the rich that hath it, if hee bee one [*that knoweth to walke before the living*] that's wise, painfull and laborious, that knowes how to get his living, such a one hath as much profit by his little, as the rich by his abundance, he hath wherewithall to preserve life, and the rich can doe no more, *vers. 8.*

From hence by way of consuetary, *Salomon* inferres an answer to a common objection, [*Better is the sight of the eyes than the wandering of the desire* מַה־לֵּךְ גַּם] better it is to have and enjoy abundance, to have store lying by one, then still to crave, wish, desire, and long after many things; to which *Salomon* answers, First, that this is vanity, an empty conceit and hope, seeing the having of much is not that which can settle and fill the desire of the soule. Secondly, that it is vexation, abundance of riches bringing abundance of cares, disquieting the heart in stead of contenting it, *vers. 9.*

6 Argument, from the weaknesse and invalidity of Riches, to protect vs against those evils whereunto mankind is subject; as sicknesses, griefe of heart, sinne, and the wrath of God for the punishment of sinne. [*That which hath bene is named already, and it is knowne that it is man,*] a man is but a man be he never so great in worldly wealth, that cannot exempt him from the common condition of others; as he beares the name, so hee hath the

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For it is not in
the nature of ri-
ches themselves
to trouble but our
indiscretion in
vse of them.

nature of man still : [*Nor can he contend with him that is mightier than he*] that is, with God ; the strokes of whose reuenging hand hee cannot escape, how rich, proud, and presumptuous so euer he be, *vers. 10.*

7 Argument from the common effect, or, at least Concomitant of great abundance. If increase of riches bee but an increase of vanity, troubles, distractions, cares to keepe and vse, feares to lose, and what benefit then towards true happines doth a man get by them. [*But many things, or multitude of things doe but multiply vanity : Ergo, What is man the better for them ?*] *vers. 11.*

This Argument is confirmed by a reason drawne from the weaknesse and ignorance of man, to make the best vse of things, a little is enough to employ vs, many and great things doe but distract vs, and we shall misse of their true comforts, because we are ignorant of the true waies to raise them, [*for who knoweth what is good for man in this life*] two reasons of this vnskilfulnesse of man, in the vse of things, are here added,

1 From the shortnesse of mans life, we liue not long enough to haue experience of all things, where and when, and in what manner they may bee best employed [*all the daies of his vaine life which hee spendeth as a shadow*] vaine because changeable, fleeting, and quickly spent, as a shadow, a thing of no continuance.

2 From

2 From our ignorance of future events, wee know not how matters will fall out, and so are vncertaine what course to take. Hence many errors and oversights are committed, which after times correct, and tell vs a safer course might haue beene taken. [For who can tell a man what shall be after him under the Sunne] which way shall succeed most happily this or that, *vers. 12.*

If one knew what would be cheape or deare, He might be rich within a yeere.

CHAP. VII.



Good name is better than precious ointment : and the day of death than the day of ones birth.

2 It is better to goe to the house of mourning, than to goe to the house of feasting : for that is the end of all men, and the lining will lay it to his heart.

3 Sorrow is better than laughter : for by the sadnesse of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning : but the heart of fooles is in the house of mirth.

5 It is better to heare the rebuke of the wise, than for a man to heare the song of fooles.

6 For as the crackling of thornes under a pot, so is the laughter of the foole : this also is vanity.

7 Surely oppression maketh a wise man mad : and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof : and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry : for anger resteth in the bosome of fooles.

10 Say

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10 Say not thou, What is the cause that the former daies were better than these? for thou dost not enquire wisely concerning this.

11 Wisdom is good with an inheritance: and by it there is profit to them that see the Sunne.

12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is that wisdom giveth life to them that have it.

13 Consider the worke of God, for who can make that straight, which he hath made crooked?

14 In the day of prosperity be ioyfull, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should finde nothing after him.

15 All things have I seene in the daies of my vanity: there is a iust man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickednesse.

16 Be not righteous overmuch, neither make thy selfe overwise: why shouldest thou destroy thy selfe?

17 Be not overmuch wicked: neither bee thou foolish; why shouldest thou die before thy time?

18 It is good that thou shouldest take hold of this, yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise, more than ten mighty men which are in the city.

20 For there is not a iust man upon earth, that doth good and sinneth not.

21 Also take no heed unto all words that are spoken, lest thou heare thy servant curse thee.

22 For oftentimes also thine owne heart knoweth, that thou thy selfe likewise hast cursed others.

23 All this have I proved by wisdom: I said, I will be wise, but it was farre from me.

24 That which is farre off and exceeding deepe, who can finde out?

25 I applyed mine heart to know, and to search, and to seeke out wisdom, and the reason of things, and to know the wickednesse of folly, even of foolishnesse and madnesse.

26 And I finde more bitter than death, the woman whose heart is snares and nets, and her hands as bands: who so pleaseth God, shall escape from her, but the sinner shall be taken by her.

27 Behold, this haue I found (saith the Preacher) counting one by one to finde out the account.

28 Which yet my soule seeketh, but I finde not: one man among a thousand haue I found, but a woman among all those haue I not found.

29 Loe, this only haue I found, that God hath made man upright: but they haue sought out many inuentions.

Hitherto Salomon hath described mans chiefe happinesse by way of Negation, shewing wherein it consisteth not, and overthrowing all false meanes for the obtaining of it: He comes now in the second part of this booke to declare Affirmatiuely and Positiuely wherein mans blessednesse stands, and whereby it is obtained. This he doth

1 Particularly in the seuerall degrees and meanes of true happinesse, so farre as in this life wee may attaine vnto it in the 7, 8, 9, 10, 11, and part of the 12. Chapter.

2 Summarily in the conclusion of this whole discourse, Chapter 12. vers. 8.

For the former, the parts, degrees, or meanes of happinesse are set downe in opposition to the forenamed false and insufficient meanes: and they are these;

1 A good name, preferred before riches and pleasures Prov. 22. 1.
both, viz. [a good Ointment] which is esteemed Esa. 39. 2.
among chiefeft treasure for its costlinesse, and best delights for its fauour and sweet smell and refreshing to the body, vers. 1.

2 Death, preferred aboue the day of a mans birth: viz. life, and all the commodities thereof, which is to be vnderstood of life, as it is accompanied with many miseries and vexations, whercunto death puts an end, otherwise it is worse to haue no being then to be well, vers. 1.

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3 Sorrow and sadnesse of heart, preferred to mirth and pleasure: this is

- 1 Axiomatically deliuered, *vers. 3.* [*Sorrow is better than laughter*] of godly sorrow, that it is better than worldly ioy, is most true, and here meant in part. But euen worldly sorrow also, if it goe not too farre, as to breed consuming griefe which eat vp the heart, is to be commended aboue continuall iollity and merriments.
- 2 Exemplified and proued in two sorts of sadnesse and ioy, arising out of two diuers causes:

- 1 Funerall solemnities and lamentations following mens death, [*The house of mourning*] where are opposite Banquetings and merry meetings made vsually at mens birth, or otherwise by those that abound in wealth, [*The house of feasting*] the first causes sorrow, the latter ioy, but yet its better to resort thither than hither. The reasons are drawne

- 1 From the effects of this sorrow and ioy (*ex antithesi*) i. e. which are here two:

- 1 More speciall in respect of the cause; Funerals, Graues, Mourners, &c. breed in vs a serious meditation of our mortall condition: [*The lining will lay it to his heart*] aduisedly consider of it, why? [*for it is the end of all men*] hee sees in others what hee is in himselfe, that he must goe the same way. This singular prouocation to goodnesse and

and sobriety is not to be had feasts and banquets, which vsually makes vs forget both God and our selues, *vers. 2.*

2 More generall at all times [*By the sadnesse of the countenance*] by sorrow appearing in the face [*the heart is bettered*] all light, vaine, lustfull, and foolish affections are checked, the desires and thoughts of the minde composd to a sad and sober temper, and made capable of all instruction and reprehension, &c. a sad looke shewes and makes a sober minde; and that not only in regard of our selues but of others also, a seuer, angry, and frowning countenance daunts an adulterous eye, a flattering tongue, &c. and they are made better by it, &c. *vers. 3.*

The contrary to be vnderstood of laughter, which dissolues the heart and melts it into loosenesse and lewdnesse.

2 From the persons that delight in them, [*The heart of the wise is in the house of mourning*] a wise mans minde and affections are bent to sadnesse and sobriety, and

*Per risum multum,
&c.*

makes choice to bee in such company as may bring him to it, [*The heart of fooles is in the house of feasting*], his desires are carried after vnseasonable mirth and iollity, company keeping and goodfellowship, &c. Mirth and Sadnesse shew who is wise, who foolish, who good, who bad, &c.
vers. 4.

2 Reproofe which causeth griefe for the present, and Flattery which breedeth some kinde of ioy. [*It is better to heare the rebuke of the wise*] a iust reprehension seasonably giuen by a wise and godly man [*than to heare the song of fooles*] to bee flattered by vngodly claw-backs, whose speeches are as a [*Song*] and sweet Musicke very pleasing to a carnall and corrupt minde, *v. 5.* That its better to be sharply reprov'd, then smoothly soothed *Salomon* proues by the different effect of both,

Flattery gives much content for the time, warmes the heart with much ioy in the conceit and admiration of it selfe, but it soone vanissheth, and the griefe of a bad conscience comes in its stead. Reprehension is grievous for the time, but after it breeds the true fruit of righteousness, peace, and perpetuall comfort. This vnderstood by the Antithesis, the former onely exprest vnder a simile, of thornes or brushi wood vader a pot that crackle much, burne suddenly and brightly,
heat

hear vehemently for the present,
but the flame scorcherh only the
outside a little, and is quickly ex-
tinguished: [*so is the laughter of fooles*]
of wicked men that please others
with their sinnes in flatteries,
lewd iests, and filthy discourses;
of wicked men that will be plea-
sed and ioyed with such things.
He that makes this mirth, and he
that likes it, both are fooles: and
their pleasantnesse will soone
haue an end: so that such kinde
of delight is but vanity, *vers. 6.*

4. Moderation of minde and patience, opposed and pre-
ferred to proud and oppressing greatnesse. Where
we haue

1 The fault of great ones } Oppression.
 } Bribery [*a gift.*]

Both set down with their effects, that [*makes a*
wise man mad] this [*destroeyeth the heart*] if a wife *Deut. 16. 19.*
and good man turne oppressor and briber, he
becomes foolish and mad, raging like a wilde
and furious beast ouer his poore inferiours, the
eye of his vnderstanding and counsell is put
out, his conscience is racked, he calls good, euil;
and sower, sweet; like a franticke man runnes
the high way to ruine himselfe and his posterity
by his vnjust courses, thinking yet thereby to
establishe himselfe and his house, &c. *vers. 7.*

2 The Remedy, Moderation and Patience in
not desiring more than is fit and equall, in en-
during what is wrongfull and vnequall, that
respects all, especially great men, this those that
are wronged. This vertue is set downe with
comparison to the opposite [*Better*] and more
to be commended is the Humble (*ex-anti-*
thesi) [*and patient in spirit* חַנּוּן וְרַחוּם *than the*

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[*proud and impatient in spirit.*] By patient [*or long*] in spirit are meant two things :

1 A silent waiting vpon God and good meanes, expecting Gods time and leasure for the obtaining of such good things, wealth, honours, &c. as we may and doe wish to enioy, opposed to that kinde of impatience which wee call ouer-hastinesse and greedinesse to haue more and otherwise than we should. A singular vertue in all, to expect till God by due meanes in due time aduance vs; and that which curbes tyrannicall and vniust desires.

2 A contented bearing and enduring of such iniuries as are done vnto vs, opposie to wrathfull contention, reuengefull desires, mourning, &c. another kinde of impatience, an excellent grace in men of meane place in case of wrong from their superiours. Both these haue their root in true Humility, when men esteeming meanly of themselves, iudge that in good things they haue more, in euill lesse than they deserue; which makes them desire little, and endure much: as the contrary spring from Pride, when out of a high account of their owne worth and power, men thinke they need doe no right, nor ought to suffer any wrong, *vers. 8.*

This vertue of moderation is further pressed on vs

1 By an Argument of its necessity, proverbially deliuered, [*The end of a thing is better than the beginning*] many casualties may fall out, things may sort to no ends, to wrong ends, to ill and hurtfull ends, *Ergo*, it is good to be patient and wait the issue. An excellent Argument

Humble your
selues, &c.

Such an argu-
ment the Apostle
vses.
Phil. 4. 5.

ment to keepe men from vniustice and oppression, if they would looke as well to the grauel and gall in the belly, as the bread and honey in the mouth. And as strange a motiue it is to keepe vs patient vnder iniuries, if wee looke what end the Lord will make with vs, *vers. 8.*

2 By a Dehortation from two particulars of the contrary vice of impatience:

1 *Rash Anger*, when men being stung with some iniury, breake out into fury, and meditate on reuenge [*Be not hasty in thy spirit to be angry*] be angry, but not hastily and rashly, and that in thy spirit, giuing way to reuengefull and malicious thoughts: the reason is added [*anger resteth in the bosome of fooles*] anger if it rest, resteth no where but in a wicked mans heart, *vers. 9.*

2 *Vniust complaining & murmuring* at the present condition of things, admiring and wishing for the happiness of former ages, and disliking the present. [*Say not, what was the cause that the former daies were better than these*] the reason is added, [*thou dost not enquire wisely of this thing*] Its foolishly done to make such a question, seeing there is no new thing vnder the Sunne, oppression, wrong, vniustice, and other wickednesse hath beene as notorious in former as latter ages perhaps more, *vers. 10.*

5 *Wisdom*, that is, true Piety as the root and mistresse, with ciuill Prudence as the branch and handmaid.

This

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This Wisdome being the principall fountaine of all our felicity, is described vnto vs at large vnto the end of the Booke.

* Wisdome
shewes the vse of
wealth, and this
graces wisdome.
Aduerbialiter sc.
יָדָה טוֹבָה

Jonah 4. 8.

* *Jer. 41. 8. 9.*

Abigails danger.
1 Sam. 25.
Iosephs.

Pron. 10. 3.
&c 16. 16, 17.

¶ In comparison and opposition to Riches, before which it is preferred: [*Wisdome is good with an inheritance,*] why, and is it not good without it? yes no doubt: the meaning is, that it is good for them that haue inheritance, i. e. Wealth and possessions to get wisdome withall: without which their wealth is not good. Both together are good, * but Wisdome the better of the twaine [*and better יָדָה טוֹבָה more excellent to them that see the Sunne*] to the liuing. Or, [*by it there is profit to, &c.*] viz. wealth then only doth a man good when this wisdome is ioyned with it, *vers. 11.* The reason of the excellency of wisdome aboue wealth is taken from the vse and effect of both in case of aduersity, necessity, and trouble, here compared to the scorching heat of the Sunne which in hotter Countries is very troublesome. Against these troubles we haue a double helpe; First, from Wisdome; Secondly, from Riches, [*money*] the succour and defence which both yeeld, being likened to the shadow of an Arbour, &c. which keeps off the Sun beames: so that both in their kinde * afford vs comfort; [*But the excellency is on the side of knowledge*] that doth vs most good when we stand in most need, for [*wisdome giueth life to them that are masters or owners of it*] in deadly dangers that assault vs, it rescues vs when money and meanes faile; or, if euils presse vs, it preserues the heart in peace and comfort, that it sinke not vnder them, which Money cannot doe; or if the worst come, yet this saues from eternall death the worst of of euill, and brings to eternall life the best good

good thing; and a world of wealth can helpe
neither out of the one nor vnto the other,
vers. 12.

Haply we may take it in a larger sense, *viz.*
mans life consisteth not in abundance of
wealth, but wisdom giueth life; procuring
vnto vs the blessed and right vse of riches.

By its parts, properries, and effects, all set-
ting forth the vse and excellency of true wis-
dome: these are diuers; some more generall,
others more particular: For the

1. General, they are five, whereof the
first hath diuers branches, as we shall see:

1. Contentation in the right vse of all
estates and conditions of life, chiefly
Prosperity and Aduersity: in which
point we haue

1. The duty [*In the day (or time
short as a day) of prosperity bee
ioyfull*] *היה בטוב* enjoy thy
portion of blessings with
cheerfulness. [*In the day of
aduersity consider* *ראה*] bee
merry, both to-
gether.

well aduised, fall not to impa-
tient murmuring or vngodly
shifring, but stay thy selfe in
expectation on God, *vers. 14.*

2. The Arguments enforcing ie
taken from Gods prouidence
in a double respect:

1. The vnakerableness of
his worke, wee cannot ar-
rour pleasures change and
vndoe what God doth:
Heco, bee content in all
estates, [*Consider the worke
of God*] meditate on his
prouident administration

of all things [*who can make
fruit, &c.*] none alter
and amend what to vs
seemes amisse, *vers.* 13.

2 The ineuitablenesse of
Gods purposes, they are
carried with such variety
and vnsearchable proce-
dings, that we cannot pre-
uent nor foresee them:
Erge, it is wisdom to sub-
mit our selves to all. [*God
setts the one ouer against the
other*] aduersity opposit
to prosperity, a vale against
a hill, in a continuall vi-
cissitude and succession;
and this is done [*to the end*]
or in such an order and
manner על דברת [*that
man should*] or shall [*finde
nothing after him*] אחריו
viz. of those things that
may come vpon him in
the course of his life and
after times, he cannot by
wit foresee, nor by policy
preuent ensuing changes,
& therefore it is a great part
of his wisdom to arme
himselve with patience for
all adventures, *vers.* 14.

2 *Resolution and Constancy* in goodnes,
notwithstanding the hard measure,
vnrightrous & vnequall dealing, ^{wh}
for goodnesse sake may befall both
vs and others. In this effect of true
wisdom we haue set downe vnto vs

1 The temptation [*There is a iust man*] both civilly iust, and religiously holy [*that perishest*] is oppressed, trodden downe, and brought vntimely to his end [*in his righteousness*] being innocent and guiltlesse, or, for his righteousness, because he is a good man. The different euent to the bad followes, [*and there is a wicked man*] that hath neither honesty nor godlinesse [*that prolongeth his life in his wickednesse*] liues long in his sinne with impunity, credit, and countenance, and that haply because hee is wicked: These vnlike and vnequall proceedings Salomon sets downe as no rare and vnusuall accidents, but as common euents which fall out in euery mans age, and which himselfe among other obseruations had scene in his vaine and short life. [*All things haue I seene, &c.*] *verf. 15.*

2 The issue and conclusionⁿ thence arising: which is double:

1 According to nature and the iudgement of carnall and corrupt reason, which hence drawes conclusions tending to an indifferency in good courses, and pollicke forbearance of forwardnesse in piety. [*So not*

M 2

righteous

righteous overmuch] seeing
righteous men fare so ill,
take heed of being too
good and too forward: not
that a man can indeed bee
so, but such is the iudge-
ment of carnall policy, that
our very duty is but over-
much and needlesse pre-
cisenesse, [*nor make thy
selfe otherwise*] leaue off this
affected humour (for so
men esteeme of the study
of piety and verue) bee
not more nice and wise
than other men, bee dis-
creet and wary, and stand
not strictly vpon termes
of conscience and religion,
but remit a little if danger
be comming towards thee.
The reason of this counsell
is taken from the euent,
[*Why shouldest thou destroy
thy selfe*] to what end
shouldest thou bring thy
selfe in danger of enuy,
vexation, &c. to make thy
selfe a prey, &c. *verf. 16.*

2 According to grace and
the iudgement of the spi-
rit, maintaining in vs a re-
solved and zealous con-
stancy in goodnesse not-
withstanding such euents.
Which resolution is

1 Declared in opposite
termes to the counsell
of

of the flesh; Be not iust
ouermuch, saith the
flesh: Nay rather, saith
the Spirit, [*be not wick-
ed ouermuch*] viz. hee
that slackes and abates
in goodnesse, and qua-
lifies it, though but
with a little degree of
badnesse, (as the flesh
imagineth to doe) hee
is bad, and too too bad.
[*Bee not ouerwise, saith
the flesh*] Nay, saith the
Spirit [*bee not foolish*]
as all are that temper
spirituall wisdom with
carnall policy. There
is danger in being too
good, saith the flesh.
Much more in being
too bad, saith the Spi-
rit: we are apter to fall
into this extreme than
to hold a meane in the
other, and from this
extreme greater hurt
will accrue vnto vs
than can from the o-
ther, viz. Death, the
greatest of evils [*Why
shouldest thou die*] sinne
bringeth death and the
worst of deaths [*not in
thy time?*] an untimely
& vnseasonable death,
when it were better for
thee to doe any thing
than

than to die, and an eter-
nall death, verſ. 17.

2 Vrged on vs by an earnest exhortation, [*It is good*] (whatsoever euill befall) [*that thou lay hold on this*] on constancy in thy integrity and vprightnesse, and hauing taken hold [*that thou withdraw not thy hand from this*] loose not thy handfast, nor fall off from thy sincerity, but cleaue vnto it still, *vers. 18.* The exhortation is backed with a reason from the promise of GOD to the faithfull [*for hee that feareth God shall come forth of them all*] the godly shall haue comfort in, and a happy issue out of all aduersity, *vers. 18.*

This reason is illustrated by a Prolepsis : weakness and infidelity will plead ;

Ob. I want friends and
meanes to worke my
safery and freedome
from troubles : Ergo,
I am likely to bide by
the worst.

Sol. By comparison of
Wisdom with world-

ly

ly helps: [*Wisdom*
strengtheneth the wise
man more than ten
mighty men which are
in the City] the prudent *Ieremiab* afflicti-
godly man who hath ons and escapes.
God for his friend, is
better defended and
aided than he that hath
the fauour or assistance
of many Potentates and
Princes in a common
wealth, *vers. 19.*

3 Charity and meeknesse towards o-
thers in bearing and passing by many
infirmities and iniuries in and from
them: opposed to a suspicious, cen-
sorious, reuengefull, and implacable
minde: This most excellent part of
true wisdom, (whose vertue and vse
is of large extant in all conuersation
and society) is set forth *Synecdoc. 1.* In
one kinde of fault which is most apt
and most vsuall to breed offence,
viz. euill speeches. 2. In one kinde
of men, which are the fittest objects
on whom men thinke they may best
discharge their choler, *viz.* Seruants
and inferiours: touching these wee
are commanded [*Take heed to all*
the words that are spoken] אל דבר
לך take not to heart all offensive
speeches, that are vttered in heat and
passion, in iest or in earnest; thinke
not too much on them, heare and
heare not, heare, but dissemble and
passe by in loue, without bitterness,
wrath, and displeasure: this doe as
in

ה' כ"א חשן

in regard of others, equals or superiours, so euen of thy seruant [whom thou shouldest not heare] in seuer examination and animaduersion for every speech, no nor [cursing thee] in greater contumelies, bitter complaints and execrations, *vers. 21.* Now this meeke and mercifull bearing with others faults is commended vnto vs by a double argument :

1 From the common condition of humane frailty, in many things wee sinne all, euen the best, [For there is not a iust man] (no, be he neuer so iust) [upon earth] in all the world, [that doth good] viz. onely [and sinneth not.] Wherefore in scanning of others faults we must consider our selues, lest we likewise be tempted, *v. 20.*

2 From the conscience of a mans owne failings and infirmities in the same kinde haply for which he now condemnes others. [For oftentimes thou owne heart knoweth that thou hast cursed others] spoken ill, reuiled, railed, &c. vpon others, for which notwithstanding thou wouldest haue them pardon thee, and vse thee fauourably. Doe so likewise thy selfe to others. *Hanc veniam petimusque damusque vicissim, &c. vers. 31.*

4 The Difficulty to attaine this Wiſdome : which property as it commends

mends wisdom by its Rarity, so it
puls downe mans pride and checks
his curiosity. This difficulty is de-
monstrated vnto vs two waies :

1 By *Salomons* experience in
his owne study and search af-
ter it: [*All this haue I proued*]
viz. I haue attained to great
experience, and that by more
than ordinary helpes [*by wis-
dome*] wherewith I was in a
large measure endowd, so that
[*I said*] and thought no lesse
with my selfe, [*I shall be wise*]
and know all things, but all
things reckoned vp, I see [*it is
farre from mee*] *viz.* the per-
fection thereof. And if it were
farre from *Salomon*, what other
man shall come neere it, *v. 23.*

2 From the nature of those
things which are to be known
to make a man wise: these
things are exprested,

1 Generally: all things are
full of darknesse and ob-
scurity: by similitude of
things farre distant from
vs, or deeply hid in the
bowels of the earth, both
which are hard and almost
impossible to bee exactly
searched out and knowne
by vs. [*That which is farre
off, &c. who can finde out?*]
yea, though he had more
wisdom than *Salomon*
had, *vers. 24.*

N

2 Par.

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2 Particularly in two parts of wisdom:

1 Learning of all sorts in the severall arts and mysteries thereof: here called [*Wisdom*] which is interpreted in the next word [חכמה] *ratiocinam, ars, the reason of all things*) to farre as by discourse they may be found out.

2 The knowledge of the corruption and guilefulness of mans heart: a special inquiry of singular use for the advancement of true wisdom: [*and to know the wickednesse of folly*] or the wicked folly of men [*even of foolishnes & madnesse*] so is the sinfulness, deceitfulness & corruption of a wicked man stiled, who is besides his wits, foolish and mad, v. 25.

Touching both these *Solomon* declares unto vs what was

1 His inquiry and search; this he understood, notwithstanding the difficulty aforesaid, with great diligence and paines expressed in many words, [*1 ap-
plied*]

plied mine heart with
much attention, to
know, and to search,
and to seeke] v. 25.

2 The issue of his stu-
dy, what hee found
out: expresse only
in the latter part con-
cerning mans wic-
kednesse, (of the for-
mer he had spoken,
Chap. 1.) which in
brife he findes to be
infinite and beyond
mans comprehensi-
on: this declared by
instance & inductiō:

1 Of one sex, viz.
the weaker, and in
it, of its worst
kinde, *sc.* the Har-
lor, whose infinire
subtilties and wily
wickednesse is

1 Described by
parts, her

Wilinesse to
catch: [*Her*

heart is as Vide *Prov. 7. totum*
snarcs and *Prov. 5. 3.*
nets] full of *Iude 16. Bclila.*

cunningse-
ches, plots,
devices and
policies to
intagle mēs
affectiōs, as
fishers, &c.

Power

[illegible]

1. The first part of the paper is devoted to a review of the literature on the topic. It starts with a general introduction to the field of research, followed by a more detailed discussion of the specific issues at hand. The author then presents a series of arguments and evidence to support his or her conclusions.

Power to
keepe [*Her
bands as
bands*] her
imbraces,
kisses, looks
&c. are as
cords, wher-
with shee
bindes fast
the louing
beast to bee
alwaies at
her com-
mand. v. 26.

2 Aggravated
by many Ar-
guments:

1 By comparison with Death : [*finde more than death the woman &c.*] the wickedness of a harlot causeth a lingring consumption of body, name, estate: and after brings to eternal death *verf. 26.*

2 From the power and force

force of her
temptations:
which are
so enticing,
as nothing
but superna-
turall helps,
grace, and
Gods loue
can pre-
serue vs frō
them: a sin-
ner left vn-
to himselfe
cannot but
fall into her
snare [*who
so pleaseth
God shall e-
scape, but the
sinner, &c.*]
vers. 26.

3 From Salo-
mons ear-
nest study
to finde out
the depth
of a wo-
mans begui-
ling heart,
the exact
knowledge
whereof he
could not
attaine [*Be-
hold, this I
haue found*]
viz. so much

ricke deuices, fraud,
and falsehood might
be discouered: but not
one woman among a
thousand could bee
found, the depth of
whose deuillish deceits
could bee measured.

[one man, &c.
but a woman
among all
those, &c.]
haply those
thousand
wiues and
concubines
which hee
had, where-
of it seemes
there were
few good,
vers. 28.

2 Of both Sexes,
man and woman :
viz. that neither
of them are as God
hath made them,
but both haue
strangely gone a-
wry from the
strait-

Mans fall from
his integrity
knowne by the
light of reason
and discourse;
this is false, for
the Text proues
that it is a part of
heavenly wisdom
to finde it out.

* In his Image.

straitnesse" of their
creation. [*Loe, this
only have I found,
God made man up-
right and * strait,
but they*] both A-
dam and Eve, and
also their posterity
[*have sought out (of
their owne accord)
many inventions*]
many and crooked
counsels and deu-
ices for the practi-
sing, defending, ex-
cusing, &c. of their
euill courses. The
shifts are many,
רבים so that its
hard to finde them
out : which must
needs argue that
true wisdom is dif-
ficult to bee had,
which consisteth in
the knowledge of
our selues & others,
that is hard to come
by, this farre more,
verf. 29. !

CHAP. VIII.



How is as the wise man? and who knoweth the interpretation of a thing? a mans wisdom maketh his face to shine, and the boldnesse of his face shall be changed.

2 I counsell thee, to keepe the Kings commandement, and that in regard of the oath of God.

3 Be not hasty to goe out of his sight: stand not in an euill thing, for he doth what soeuer pleaseth him.

4 Where the word of a King is, there is power: and who may say vnto him, What doest thou?

5 Who so keepeth the commandement, shall feele no euill thing: and a wise mans heart discerneth both time and indgement.

6 Because to euery purpose there is time and indgement: therefore the misery of man is great vpon him.

7 For he knoweth not that which shall be: for who can tell him, when it shall be?

8 There is no man that hath power ouer the spirit to retaine the spirit: neither hath he power in the day of death: and there is no discharge in that war, neither shall wickednesse deliuer those that are giuen to it.

9 All this haue I seene, and applied my heart vnto euery worke that is done vnder the Sunne: there is a time wherein one man vnteth ouer another to his owne hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had so done: this is also vanity.

11 Because sentence against an euill worke is not executed speedily; therefore the hearts of the sonnes of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundred times, and his daies be prolonged; yet surely I know that it shall be well with them that feare God, which feare before him.

13 But it shall not be well with the wicked, neither shall he prolong

An Analyticall Exposition.

long his daies which are as a shadow; because hee feareth not before God.

14 There is a vanity which is done vpon the earth, that there be iust men vnto whom it hapneth, according to the worke of the wicked: againe, there be wicked men, to whom it hapneth according to the worke of the righteous. I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing vnder the Sunne, than to eat and to drinke, and to be merry: for that shall abide with him of his labour the daies of his life, which God giveth him vnder the Sunne.

16 When I applyed mine heart to know wisdom, and to see what businesse is done vpon the earth: (for also there is that neither day nor night sleeth sleepe with his eyes.)

17 Then I beheld all the worke of God, that a man cannot finde out the worke that is done vnder the Sunne, because though a man labour to seeke it out, yea further, though a wise man thinke to know it, yet shall he not be able to finde it.

5 THE fift part or branch of true wisdom, discretion, and perfection of right iudgement in the wise ordering of himselfe and affaires; This vertue is.

1 Summarily expressed and commended, First, in the nature of it, [Who is as the wise man] i. e. None to be compared to a wise man: and who is hee? the next words expound wherein this wisdom is, [who (viz. but a wise man) knowes the interpretation of a thing] i. e. can discern and truly iudge of all affaires in their nature and circumstances, what must be done, what avoided, &c. This to know ones selfe, and interpret vnto others, is a point of that wisdom which makes

makes vs happy. Secondly, in the effects of it, which are two :

1 Credir and esteeme [*a mans wisdom maketh his face shine*]
metaph : bringeth his person in admiration : makes him
 *louely, beautifull and amia-
 ble, or venerable, awfull and
 reuerend, as *Moses, Stemen,*
 or (*sed.g.*) cheerfull, without
 frowning fullennesse.

* Kisse the lips of:
 him that spea-
 keth, &c.

2 True confidence and securi-
 ty [*the boldnesse of his*
countenance shall bee changed]
 sc. from impudent and pre-
 sumptuous over-daring and
 foole-hardinesse, to true con-
 fidence and resolution, or
 [*shall be doubled*] made very
 firme and assured. Hee that
 walkes wisely hath a truly
 secure heart, and bold face, he
 discouers no feares, because he
 foresees and prepares for
 euils, nor yet shame, he com-
 mits no fault whereat hee
 should blush, &c. *vers. 1.*

2 Particularly exemplified in many
 points, requiring great wisdom
 to free vs from the danger of di-
 uers temptations, which driue foo-
 lish men to soule extremities and
 inconueniences. These particu-
 lars are

1 In matter of obedience to
 Kings in the execution of
 their commands, wherein a
 wise man carries his businesse
 O 2 faith-

faithfully and seasonably. Here
note

1 The duty, Obedience to Kings, [*I counsell thee to keepe the Kings commandment*] the reason is added [*and that in regard of the oath of God*] because thou hast sworne allegiance to him, of which oath God is a witnesse and reuenger. Which also may bee in some part as a reason, so a qualification of our obedience, *saluo iuramento Dei*, so farre as may stand with the fealty we owe to God, *vers. 2.*

2 The disobedience of foolish men, from which wee are dehorted. The fault is double:

1 Hastinesse in taking of sence at Kings commandments: expressed in its effect or signe, *viz.* departing out of his presence: to turne the backe and sling away in a chafe is a signe of rashnesse and fury, and also of contempt, especially before Kings: [*Be not hasty to goe out, &c.*] take heed of conceiuing and discovering discontent and choler before a King.

2 Willfulnesse in persisting

Nehem. 10. 29.
Et in Sacramento
Baptismi.

Amos 1. 3.
et in
officio.

ing in disobedience and rebellion, worse than the former [*Stand not in an evill thing*] submit and come in againe, v. 3.

From these faults men are deterred by a twofold argument.

1 From the danger of disobedience : it is not safe to oppose a King, because it is not easie to over-master him : and therefore hee that resists and incurreth his displeasure, is sure to smart for it. The Kings power is of a large extent, [*he doth what pleaseth him*] he will have his pleasure performed, either by thee obeying, or vpon thee in punishing thy rebellion, *vers. 3.* The reasons are

1 His words and commands are alwaies joyned with power, authority and maiestie, and therefore will over-sway all power opposed against it [*where*

The name of a King dants Rebels, every where in all parts of his dominion, therefore no escaping nor hiding.

the

[Who shall say,
&c.]

Row. 13.3.

the word, &c.]

3 His actions may not be censured and scanned by his subjects [who may say unto him, what dost thou?] his faults are liable to Gods, nor mans judgment, so that it is not in the subjects power, nor belongs to their duty to call him to examination, v. 3.

2 From the profit of obedience, viz. peace and freedome from the evils that rebellion brings on a man. [He that keepeth the Commandment shall know or feele no evil thing.] Now whereas hence might bee inferred, why then lets doe all the King bids vs without further inquiry or delay: this Salomon preuents, [a wise mans heart discerneth both time] when things may be done most seasonably,

bly, nor over-hastily
nor too slowly [and
iudgement] the man-
ner and measure, Dares obedience,
how, and how farre and that of Sauls
forth, fitly and law- servants.
fully the commands 1 Sam. 22,
of a King may bee 1 Chron. 21. 3.
dispatched, v. 5. 2 Sam. 19. 5, 6.

2 Heedfull prevention and pre-
paration for evils which may
come vpon vs wee know not
when nor how soone. This
fruit of wisdom is illustrated

1 By the common misery
of man that lies vpon him
by reason of his ignorance
of things present and to
come: which plunges him
into many errors and dan-
gers. [*The misery of man is
great vpon him*] Why?
[*because there is a time and
iudgement for all things*]
which for the most part
men are ignorant of [for
he knoweth not that which
shall be] he is ignorant him-
selfe, and hath none that
can instruct him, [for who
can tell him when it shall
be?] *vers. 6, 7.*

3 By instance of mans weak-
nesse to helpe himselfe in
the greatest of dangers,
viz. Death, against which
wisdom affords vs resolu-
tion and patience, other
helpe

Or weapon, mis-
file **משלח**
to defend our
selues against
death.

helpe there is none: [No man hath power over the spirit to retaine the spirit] none hath command of his owne life, to liue and die when he list: [neither hath he power in the day of death] viz. to saue himselfe aliuie, [neither is there discharge in that warre] viz. with death, against which there is no protection, no shifting, or, [nor is there deliuerance in bat-tell] viz. by a mans owne strength or policy, *vers. 8.*

3 By the opposite of mans wickednesse, in deuising and vsing vngodly meanes and vnlawfull shifts for the effecting of his safety in auoiding such euils as he feares will fall on him: which endeouours are to no purpose, [Neither shall wickednesse deliuer those that are giuen to it **בעללי**] when men for want of true wisdom haue run themselves into errors and danger, they seeke out foolish and vnwarrantable counsels to rid themselves free, but become so much the faster intangled, *v. 8.*

3 A right esteeme and vse of the prosperity of wicked men and their long impurity: which is another

another sore temptation to badnesse against a wise man is well defended. In this point we haue to note

[1 The temptation which Salomon sets downe as an heedfull and experimental obseruation of his owne [*All this haue I seene and applyed my heart, &c.*] which he doth by instance in the most eminent kinde of men, vpon whom mens eyes are most vsually fastened, viz. in the prosperity of tyrants, and great, but wicked ones, who rule all things at their pleasures, and passe vncontrouled. [*There is a time when one man ruleth ouer another to his owne hurt*] not only to the hurt of those that are vnder gouernment, but to the destruction of himselfe in conclusion; when though it be long first, hee shall receiue the punishment of his iniustice and tyranny in the misfate of his place and Gods healthfull ordinance, *vers. 9.* The freedome and impunity of these men is expresse in the next verse, where wee haue a double benefite: they enioy

[1 Honourable buriall
P after

And so] viz. notwithstanding
their wicked and
vniust govern-
ment.

Deut. 1. 7.
2 Chron. 19. 6.
Psal. 82.

after long continu-
ance in their dignity
and greatnesse [*I saw
the wicked rulers bur-
ied*] with pompe, la-
mentation and much
funerall solemnity, as
an honourable close
of the dignity and
greatnesse of their
liues [*who had come
& gone*] enioyed their
state for their times,
and left it peaceably
at their death; or had
gone in and out be-
fore the people in rule
& gouernment [*from
the place of the holy*]
viz. the seat of iustice
& gouernment, where
holy iudgment ought
to bee executed, and
holy Iudges ought to
sit: the seat of iudge-
ment is a Throne of
God, and they should
be gods that sit there.

2 Obluion of their
names and doings, a
great benefite to a
wicked man to haue
his memory die with
him, which if it bee
preserued stinkes in
keeping, & remaines
as a curse and perpetu-
all disgrace: [*and they
were*]

were forgotten in the City where they had so done] there was no more memory of the, no not in that place where they had practised all their wickednesse and villany. Thus in life & death, and after death these men seeme to be happy, all which is notwithstanding vanity, and but seeming prosperity : [*This is all-fornity*] (as is after shewed) *vers. 10.* And this is the temptation : now folloves

2 The issue & euentspringing there from, which is double different.

1 In the foole or wicked man led by carnall discourse : in whom the prosperity and long happinesse of euill men works hardnesse of heart, *Vide 2 Pet. 3. Rom. 2 4, 5.* obstinacy and presumption in euill courses, [*because sentence is not speedily, &c.*] *vers. 11.*

2 In the wise and godly, guided by the spirit of God, who hereupon take not any liberty to themselves to be bold in sinning,

sinning, but stand fast in their integrity, iudging right of the estate of the good and bad in this life : which spirituall iudgement is set downe *αὐτοκρινῶς*.

A bad man, though he prosper long in euill doing, shall not bee blessed.

A good man, though he suffer euill, & that long, or enioy good but a while, yet shall still be blessed. That latter part of the former member of the Antithesis followes not immediatly the first, but after the latter part of the second member. The whole oppositiō stands thus:

1 For the blessednes of the godly: [*though a godly man suffer euill an hundred*] i. e. many times, and his daies bee shortned, yet surely I know that it shall bee well with those that feare God] *vid.* in truth and sincerity, [*which feare before him*] because they are in Gods presence.

2 For

2 For the vnhappy-
nesse of the vngodly
[Though a sinner doe
enill an hundred
times, and his daies
be prolonged] i.e. he
continue long vn-
punished in his wic-
kednesse [yet it shall
not bee well with the
wicked] he shall not
escape seuerer pu-
nishment in the end,
[nor shall hee prolong
his daies] ordinarily
he shall not liue out
halfe his daies, but if
he liue long, yet shall
he not liue euer, his
long daies are but a
short life [which are *Job 8.*
as a shadow] when
longest, then vani-
shing to nothing. All
this confirmed by
reason from his own
sinne, which certain-
ly brings misery [be-
cause hee feareth not
before God] is deuoid
of grace, and stands
in no awe of Gods
iudgements, *vers.*
12, 13.

4 A iust censure of the seeming
confusion, chance, and casual-
ties which appears in the dif-
ferent and vnequall admini-

stration of humane affaires. Which is another great temptation to make vs cast off all care of piety and godlinesse, and to draw vs to Atheisme and Epicurisme. Here as before are set downe.

1 The temptation, the vnequall and seemingly-vniust ordering of things in regard of punishment or reward of vertue and vice, viz. good men many times fare as ill as bad men, and bad men haue as good successe as those that are best.

[There is a vanity, &c. that there bee iust men, to whom, &c.] *vers. 14.*

2 The iudgement that is passed thereupon by the

1 Flesh,

1 In general, censuring Gods various administration of things for vanity, because it is not able to perceiue the reason, iustice, and equiry of Gods so doing. [There is a vanity, &c.] and, [I said this also is vanity] *vers. 24.*

2 In particular, drawing from hence resolutions to betake themselves to a licentious & voluptuous life:

life: [*Then I commended mirth*] seeing a man loseth nothing by badnesse, nor gets by goodnes, what should wee care for any thing but to be merry, and take our pleasure here, [*for there is nothing better, &c.*] and [*that shall abide with him of his labour, &c.*] other and greater commodity by any thing in this world no man is likely to get. Thus doe wicked men make ill conclusions of good premises; and ill applications of otherwise See Chap. 1. 24. profitable precepts, *verf. 15.*

2 Spirit, whose iudgement concerning this point may be briefly comprised in three propositions:

1 That Gods gouernment of the world is so secret and wonderfull, that the wisest cannot in all things search out and discerne the reason and manner of his working; which should retrain rash opinions and carnall censures of Gods providence;

dence, condemning of iniustice, or aduancing fortune in its place. This proposition is explicated

(1 In *Salomons* industrious enquiry after the right vnderstanding of this point [*I applied mine heart*] with all attention and heedfulnesse [*to know wisdom*] in all kinds whatsoeuer, and more specially [*to see the businesse which is done vnder the Sunne*] to take notice of all workes of providence in the gouernment of the world : and this I did with incessant study [*for also there is that neither day nor night seeth sleepe with his eyes*] as others eagerly set on a businesse, follow it night and day, so I gaue my selfe to this study and obseruation without intermission, *vers. 16.*

2 In the extent and issue

issue of his endeavour, viz. that the exact knowledge of Gods working cannot bee found out, [then I beheld all the work of God, that, &c.] the reasons are

1st It is about the power of mans industry [because though a man labour to seeke it out.]

2^d It is about the reach of mans wisdom, [yea further, though a wise man thinke to know it, yet shall he not be able to finde it.] v. 17.

CHAP. IX.



Or all this, I considered in mine heart, even to declare all this, that thou mightest see, and the wise, and their workes are in the hand of God; no man knoweth either love or hatred, by all that is before them.

3 All things come alike to all: there is one event to the righteous, and to the wicked, to the good, and to the cleane, and to the uncleane, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the finner, and he that sweareth, as he that sweareth an oath.

3 This is an euill among all things that are done vnder the

5. *For the heart of man is full of enill, and madnesse is in their heart while they live, and after that they goe to be dead.*

6. *For to him that is ioynd to albe lining, there is hope: for a lining dog is better than a dead lion.*

7. *For the living know that they shall die: but the dead know not anything, neither haue they any more a reward: for the memory of them is forgotten.*

8. *Also their love and their hatred, and their enuy is now perished, neither haue they any more a portion for euer in any thing that is done vnder the Sunne.*

9. *Goe thy way, eat thy bread with ioy, and drinke thy wine with a merry heart: for God now accepteth thy workes.*

10. *Let thy garments be alwaies white, and let thy head lack no ointment.*

11. *Live ioyfully with the wife, whom thou lovest all the daies of the life of thy vanity, which he hath given thee vnder the Sunne, all the daies of thy vanity: for that is thy portion in this life, and in thy labour which thou takest vnder the Sunne.*

12. *Whatsoever thy hand findeth to doe, doe it with thy might: for there is no worke nor denice, nor knowledge, nor wisdom in the grave, whether thou goest.*

13. *I returned, and saw vnder the Sunne, that the race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of vnderstanding, nor yet fauour to men of skill, but time and chance hapneth to them all.*

14. *For man also knoweth not his time, as the fishes that are taken in an euill net, and as the birds that are caught in the snare, so are the sonnes of men suared in an euill time, when it falleth suddenly vpon them.*

15. *This wisdom haue I found also vnder the Sunne, and it seemed great vnto me.*

16. *There was a little City, and few men within it: and there came a great King against it, and beseged it, and built great bulwarkes against it:*

17. *Now there was found in it a poore wiseman, and he by his wisdom deliuered the City, yet no man remembered that same poore man.*

16 *Then said I, Wisdom is better than strength: neuertheless, the poore mans wisdom is despised, and his words are not heard.*

17 *The words of wise men are heard in quiet, more than the cry of him that roareth among foules.*

18 *Wisdom is better than weapons of war: but one finner destroyeth much good.*

2 **T**hat how soeuer secret and hidden the disposing of all things be, yet all men and all actions are guided by a diuine prouidence. The certainty of which point with that which followes, is commended to vs by Salomons exact obseruations, and the finall resolutions of his inquiry: [*For all this I considered in mine heart, euen to declare all this.*] What? viz. [*That the righteous & the wise, and their workes are in the hand of God*] to dispose as hee sees good, how wise soeuer they bee in their owne contriuances, to reward when and in what manner hee pleaseth, how righteous and well deseruing soeuer they seeme to be, *vers. 1.*

3 That Gods loue or hatred towards men is not discernable by outward things and euents, such as lie open to our view and common obser-

observation. [*No man knoweth either laws or hatred by all that is before them*] by such things as here befall them in the world, *ver. 1.*

The reason is added fro the alike condition of the good and bad in all outward things [*all things come alike to all, and there is one event to the righteous and to the wicked*] both which are in the words following described by other Epithetes, *Synonimas*. [*To be cleane & uncleane, the good and the sinner*] and properties [*to him that sacrificeth, and to him that sacrificeth not*] [*he that sweareth (commonly) as he that feareth an oath*] maketh conscience of it, *ver. 2.*

The iudgement of the Spirit being thus declared, *Salomon* returns againe to consider of the iudgement of the flesh, which was before *ver. 15.* briefly deliuered, but here is more distinctly expounded. Touching thevsethen that carnall men make of this point of Gods providence; we are to note,

1 Their practice whereto they fall vpon this occasion: generally expressed in the third *ver. viz.* a giuing of

of themselves vp to all impiety. [*This is an euill among all things that are done vnder the Sunne:*] What? [*that there is one euill to all*] Why this euill? seeing Gods government may not be condemned as bad: its euill in the euill consequent and vfe wicked men make of it: [*yea also the hearts of the sons of men is full of euill, and madnesse is in their hearts while they liue*] they liue like mad men in all sinfull practises, [*and after that they goe to the dead*] die like beasts and come to nothing as they imagine. This practice of impiety is illustrated

1 By the reason that moues
them vnto it, which is in
brieffe an erroneous opi-
nion, that there is no-
thing to be looked and
hoped for after this life:
[For to him that is ioy-
ned to all the liuing, there
is hope] viz. of enioying
some good, not so (ex-
opposito) to him that is
dead: which is prouer-
bially expresse [for a li-
uing dog] the worst man,
if liuing, [is better than a
dead Lion] the best man
that is in his graue, v. 4.
This opinion is further
ampli-

amplified and confirmed
by sundry seeming Ar-
guments :

- 1 The living have knowledge as of other things so of death, and therefore study alwaies to compass the pleasures of this life, but the dead know and take care for nothing : [*For the living know, &c. but &c.*]
- 2 The living have reward of honour or profit for their doings, the dead enjoy not this benefit, who are so farre from it, that the memory of them and all their workes is forgotten, *vers. 5.*
- 3 The living have a great part and portion in the things and affaires of this life, there is what they may loue, and hate, and enuy, but the dead are deprived of the vse of all things belonging to this life. [*Also their loue, and their hatred, and their enuy, &c.*] by which appears that these carnall

carnall wretches con-
fine all the good that
man can enioy with-
in the compasse of
this present life.

2 By one particular of
their practice, viz. vo-
luptuous living or Epi-
curisme set forth

1 In its parts:

1 Diet, and feasting
without feare in all
iollity and profuse
mirth [*Goethy way,*
eat thy bread, &c.]
vers. 6.

2 Apparell: [*Let*
thy garments be al-
waies white] as was
and is the fashion of
the Easterne coun-
tries, in triumphs,
feasts, and other oc-
casions of mirth and
ioy.

3 *Curatura corporis,*
by *Synechd.* of oint-
ments, much vsed
by those Easterne
people in banque-
rings, bathings, &
at other times: [*Let*
not oile be lacking on
thy head] pamper
vp thy body with
all delights, *vers. 8.*

4 Carnall pleasure:
wherein yet the E-
picure

Yet the words
may seeme to
beare a larger
sence, עב
אשה אשר
אחבה on se-
mina quam amasti.

picture hath some
regard to common
honesty, shame of
men, feare of law,
and so restraines
himselfe to his own
wife, with whom he
may enioy *Volupta-
te sua, & facile pa-
rabili*. [*Line ioyful-
ly with the wife
whom thou lovest all,
&c.*] *vers. 9.*

2 In the summe and ge-
nerall: [*What soeuer thou
findest to doe*] in matter
of pleasure or profit
[*do it with all thy might*]
spare no paine nor cost
to get all content-
ments to thy selfe whi-
lest thou liuest, v. 10.
In this course of wordly
delights the carnall
man encourages him-
selfe by false perswas-
ions and arguments
mis-applied.

1 That God is well
pleased with him, to
whom hee affords li-
berty and scope in
pleasures and licenti-
ousnesse. Be merry,
Why? [*for God now
accepteth thy works,*]
vers. 7.

2 That in this life
nothing

nothing can bee further expected than the delightfome vse of all things wee get by our labour, which though it bee good with moderation, & all that the things of this life can afford, *ex se* ; yet it is not all which a man must seeke after, resting herein without care of the life to come, as the carnall man doth.

[For that is thy portion in this life, and in thy labour which thou takest under the Sun,]
vers. 9.

3 That *post mortem nihil*. Intend (saith the Epicure) thy pleasures, and follow thy affaires hard whilst thou liuest : Why ? in the graue there is nothing to bee done or suffered : [for there is no worke] to bee wrought, nor yet meanes to effect it, [no denice, knowledge nor wisdom, &c.]
vers. 10.

So is the carnall mans practice : next follows the

R

2 Occa-

Because evils
come suddenly
and vnexpected-
ly: therefore by
chance, not by
providence.
αυτοματισμός.

2 Occasion that driues car-
nall men vpon the former
ill opinions and euill practi-
ces: and that is, *that there
is no providence, but that all
things are carried by chance
and fortune*; which conclu-
sion they gather from a
double experience;

1 Of mens doings and
endeuours which are of-
ten frustrated of their end
and euent, when there is
greatest probability of
successe. [*I returned and
saw vnder the Sunne that
there is not to be swift,
&c. But time and chance
hapneth to all.*] *vers. 11.*

2 Of mens sufferings in
such harmes and dangers
as befall them. Where-
in hee compares men to
Birds and Fishes, that fall
ignorantly and suddenly
into the net and snare.
[*For man knoweth not his
time, as fishes, &c. so are the
sonnes of men snared, &c.*]
vers. 12.

So much of the fourth point,
wherein wisdomes excellency
is set forth: now follows the
fifth.

5 Particular, wherein the fruit of wis-
dome is seene, *viz.* a right conside-
ration of that disgrace and contemp-
t which is cast vpon goodnesse ioyned
with

with a poore and meane condition :
which is another sore temptation,
keeping vs backe from resolution in
vertue and godlinesse. Here likewise
consider

1 The temptation, *viz.* disgrace
and dis-respect of goodnesse cou-
pled with meane fortune, not-
withstanding the benefits which
others reape by it : expressed in
a parable or true history, setting
forth both the benefit and the
neglect of such goodnesse, in the
most eminent kinde, *viz.* to and
by a whole state, which *Salomon*
sets downe as his most heedfull
obseruation, and as a point of
much moment and worth his no-
tice. [*This wisdom have I also
seene, &c. and it is great vnto me,*]
vers. 13. What was that? it fol-
lowes in the story: wherein are

1 The danger, a City besie-
ged: aggravated by many
circumstances [*a little City*]
[*a few men in it,*] weakly de-
fended, besieged [*by a great
King*] with a great army, and
strongly assaulted [*hee built
great bulwarkes against it,*]
vers. 14.

2 The deliuerance,

The person, a poore man,
but a wise man, [*Now
there was found, &c.*]
The meanes, [*By his wis-
dome he deliuered the Ci-
ty*] *vers. 15.*

R 2

3 The

As in Christ,
 Mark. 6. 2, 3.
 Paul. 2 Cor. 10. 10.

3 The reward bestowed on the Author of their escape, viz. neglect and forgetfulness, [yet no man remembered that same poore man] to honour and reward him for his deserts, *vers. 15.*

2 Salomons or the wise mans censure and resolution thereupon:

1 His censure of

Wisdom in the generall:

[*Wisdom is better than strength*] ciuill policy with religious piety is better than the strength of walls, or force of men for the defence of a state.

Wisdom in a poore man, that notwithstanding the benefit of it, it is despised and set light of, which appears in the effect; [*his words are not heard*] his counsels and aduice are either reiected with scorn; or if heard, not followed; or if followed and regarded, yet not rewarded, *vers. 16.*

2 His resolution vpon the point deliuered in two conclusions or axiomes.

1 Preferring a poore mans wise and humble counsell before the imperious and proud commands of a foolish ruler. [*The words of wise men*] though poore and meane, yet among

among wise men (*ex antithesi*) who can best iudge what is best to be heeded and followed [*are heard in quiet*] being deliuered with a calme, submissiue, and humble spirit; [*more than the cry*] loud clamorous and wilfull commands [*of him that ruleth*] Capraine, Magistrate, or great Gouvernour [*among fooles*] disobedient and vntractable people. (Or the opposition may stand thus: A poore mans sober and quiet aduice may preuaile with the vnwise multitude more than a rulers authority & loud commands) *vers. 17.*

2 Preferring wisdom before all other means of security and defence, to the end that though it bee despised, yet wee should not therefore forsake it to trust to other. [*Wisdom*] true policy with true piety [*is better than weapons of warre*] all warlike provisions and preparations, though they promise much security, yet cannot procure that safety which wisdom alone doth. Which is further confirmed by the contrary, [*one sinner*] that erreth in counsell & policy, or sinneth against godlinesse and piety [*destroyeth much good*] though

he be but one, yet brings ruine vnto many, his error and sinne ouerthrowes a whole Army, City, Commonwealth, and defeats all good prouisions made for their benefit and aduancement, *vers. 18.*

CHAP. X.



DEAD flies cause the ointment of the Apothecary to send forth a stinking samour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise mans heart is at his right hand: but a fooles heart at his left.

3 Yea also when he that is a foole walketh by the way, his wisdom faileth him, and he saith to euery one, that he is a foole.

4 If the spirit of the ruler rise up against thee, leaue not thy place: for yeelding pacifieth great offences.

5 There is an euill which I haue seene vnder the Sunne, as an error, which proceedeth from the ruler.

6 Folly is set in great dignity, and the rich sit in low place.

7 I haue seene seruants vpon horses, and princes walking as seruants vpon the earth.

8 He that diggeth a pit, shall fall into it: and who so breaketh an hedge, a serpent shall bite him.

9 Who so remooueth stones, shall be hurt therewith: and he that cleaueth wood, shall be endangered thereby.

10 If the yron be blunt, and he doe not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment, and a babler is no better.

12 The words of a wise mans mouth are gracions: but the lips of a foole will swallow vp himselfe.

13 The beginning of the words of his mouth is foolishnesse: and the end of his talke is mischievous madnesse.

14 A foole also is full of words: a man cannot tell what shall be: and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them: because he knoweth not how to goe to the city.

16 Woe to thee, O land, when thy King is a childe, and thy Princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy Princes eat in due season, for strength and not for drunkennesse.

18 By much slothfulnesse the building decayeth: and through idlenesse of the hands, the house droppeth thorow.

19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 Curse not the King, no not in thy thought: and curse not the rich in thy bed-chamber: for a bird of the aire shall cary the voice, and that which hath wings, shall tell the matter.

¶ So much of those effects and properties of true wisdom, which are more generall: now Salomon proceeds to reckon other parts and fruits of it, as they more particularly concerne vs in a fourfold carriage of our selues.

¶ Towards our selues and in our more priuate conuersation: wherein wisdom affords vs a double benefit:

¶ I Of circumspection and warinesse in our carriage, to maintaine our good name and reputation by heedfull apoiding all things that might staine it; viz. all indiscreet and sinfull behaviour, though but in some one, though but in some small

¶ one that is
precious.

small matter. This expressed in an excellent similitude, comparing a good name to an ointment of the Apothecary, a curious confection well made by art; folly, errors and slips in our conversation, to dead flies in a pot of sweet odours; disgrace and shame that comes by sinne, to the stinke and putrifaction of a costly ointment, which is very loathsome; lastly, in the degree, dead flies, small and little creatures, yet even a few of them are enough to marre a whole box, so a little folly is sufficient to staine the reputation of him that is in honour for his wisdom: as one sinner, so one sinne destroyes much good, *vers. 1.*

2 Of dexterity and expedition in the dispatch of all affaires, [*The heart of the wise is at his right hand*] i.e. in all busineses hee hath counsell and wisdom present with him for the ready and safe ordering of his proceedings. He putteth but his right hand to his worke, the most fit and commodious instrument to work well and speedily, and

and this hand he so sets to
his businesse, that it is gui-
ded by his heart, wisdom
and good aduice direct
him in his doings, *vers. 2.*

This is illustrated by the
contrary in fooles, [*but a* *Prou. 20. 18.*
fooles heart is at his left *Chap. 2. vers. 14.*
hand] i. e. he doth his bu-
sinesse rashly, vnadvisedly,

vnwardly, hee is left-
handed in his worke, and
does it aukwardly, *vers. 2.*

which folly is further dis-
couered in an vnwise mans
ordinary conuersation, [*yea*
also when hee that is a foole
walketh by the way] in his
ordinary behaiour, gate,
gesture, countenance, spee-
ches, [*his wisdom faileth*
him] hee wants wit to
carry himsele well; yea
he hath not wir enough to
conceale his folly, but pro-
claimes it openly to all
[*and hee saith to euery one*
that he is a foole] *vers. 3.*

2 Towards superiours in the com-
mon wealth in case of offence
that wee may conceiue at them,
wherein great is the vse of true
wisdom to bridle and restraîne
all vnlawfull desires and attempts
against men in authority. The of-
fence that we may take at their do-
ings is twofold:

(1) In regard of our selues,
S for

As David and
Saul.
Jacob to Esau.

לֵנִיטָא lenitas
sanctus: lenitas
enim sanal mentem
ira faustitia

for some wrong the ruler
hath done vs, or for some
private displeasure he con-
ceives at vs for some of-
fence done to him. [If the
spirit] *spiritus*, wrath, indig-
nation [of the ruler rise up
against thee] whether right-
fully or wrongfully: what
must bee done in this
case. The rule and remedy
which wisdom in this
matter prescribes is, [Leave
not thy place] office, duty,
and obedience, oppose not
wealth against wealth, take
heed of stubbornnesse and
violence, but v/e faire
meanes in submission and
discreet bearing and for-
bearing: the reason fol-
lowes from the benefit,
[for yeelding] *לֵנִיטָא* leni-
ty, submission; [pacifeth]
רַבִּי causeth to cease:
[great offences] or sinnes,
i. e. great and iust displea-
sure conceived by the ruler
for thy sinne and offences,
or his vniust and sinfull
displeasure taken for no
cause: whereas *contra*,
obstinacy and resistance
doth but exasperate his
wrath, and aggravate thine
offence, *ver. 4.*

2 In regard of others in
common, in case of the
Prince,

grace and civill wil-
dome [*Sit in low place*]
kept in meane and ob-
scure condition, *vers. 6.*
The absurdity and vn-
reasonableness of this
disorder, illustrated by
comparison of the like:
[*I have seene servants on
horses, and Princes wal-
king as servants on the
ground*] it is as great in-
dignity, as for the ser-
vant to ride on horse
backe, and the master
to lackey a foot: so for
men of base and slavish
conditions to bee ad-
vanced above those
that are of free, noble,
prudent, and pious spi-
rits, *vers. 7.*

2 The remedy, *viz.* sub-
mission and yeelding,
seeking reformation by
all faire and loving
means. To which du-
ty *Salomon* exhorts sub-
jects by a dehortation
from the contrary, *viz.*
discontentment, rebel-
lion, innouation & se-
dition. This vndutifull
and rebellious affection
against Princes is disco-
uered in three particu-
lars, from all which we
are dissuaded

grace
dome
kept
ob-
scure
condition
The
absurdity
and vn-
reasonableness
of this
disorder
illustrated
by
comparison
of the like
[*I have seene
servants on
horses, and
Princes wal-
king as ser-
vants on the
ground*]
it is as great
in-
dignity
as for the
ser-
vant to ride
on horse
backe
and the
master
to lackey
a foot
so for
men of
base and
slavish
conditions
to bee
ad-
vanced
above
those
that are
of free
noble
prudent
and pious
spirits
vers. 7.
2 The
remedy
viz. sub-
mission
and yeelding
seeking
reformation
by
all faire
and loving
means
To which
duty
Salomon
exhorts
subjects
by a dehortation
from the
contrary
viz.
discontentment
rebel-
lion
innouation
& se-
dition
This
vndutifull
and rebellious
affection
against
Princes
is disco-
uered
in three
particu-
lars
from all
which we
are
dissuaded

1 In fact :

1 Secret trechery: the punishment where- of is, that the mischiefe lights vpon the traitor. [*He that diggeth a pit shall fall into it*] a simile from *Proceres, Dan. 6.* vnwary Huntsmen that making pits to catch wilde beasts (vsuall in Easterne countries) and couering them ouer with leaues, &c. fall into the same themselves as they passe that way, *verf. 8.*

2 Open violence and rebellion : which how ill it succeeds *Salomon shewes,*

1 By similitudes, which are three :

1 Pulling vp old hedges, where- in Serpents, Efts, Adders, Snakes, &c. vsuall lurke, that endanger the hands and feet of him that goe about it. [*He that breaketh a hedge, a serpent shall bite him*] so he that seekes

In fact

Prov. 26. 27.

1 Government where
 punishment where
 of is, that the mil-
 chieft lights upon
 cheftioner [He that
 light is a full fall
 when] a little from
 Norway Huntmen
 that making pits to
 catch wilde beasts
 (yell in English
 countries) and co-
 using them out
 with leaves, &c. fall
 into the same pit-
 2 In fact as they pass
 that way, ver. 8.
 3 Open violence and
 rebellion: which
 how it is increased
 4 By similitudes,
 which are three:
 1 Pulling up old
 hedges, where
 in stones
 are, added
 Snakes, &c. v.
 usually bite,
 that endanger
 the hands and
 feet of him that
 goes about it,
 [He that tries
 to pull up a hedge,
 shall be bitten by
 the snake, &c.]
 2 By similitudes,
 which are three:
 1 Pulling up old
 hedges, where
 in stones
 are, added
 Snakes, &c. v.
 usually bite,
 that endanger
 the hands and
 feet of him that
 goes about it,
 [He that tries
 to pull up a hedge,
 shall be bitten by
 the snake, &c.]
 3 By similitudes,
 which are three:
 1 Pulling up old
 hedges, where
 in stones
 are, added
 Snakes, &c. v.
 usually bite,
 that endanger
 the hands and
 feet of him that
 goes about it,
 [He that tries
 to pull up a hedge,
 shall be bitten by
 the snake, &c.]

seeks to over-
 throw the go-
 vernment of a
 comon-wealth,
 & break downe
 the fences and
 mounds of rule
 and subiection,
 &c. ver. 8.

2 Remouing of
 great stones, in
 pulling downe
 of stone walls,
 and old build-
 ings, in lifting,
 carrying, &c.
 wherein with-
 out much care
 men are great-
 ly endangered:
 [Who so remo-
 ueth stones shall
 bee hurt there-
 with] so he that

attempteth to
 loose & remoue
 the ioints and
 pieces of a se-
 led gouernment,
 there is danger
 that like Samp-
 son hee'll bee
 crushed in the
 ruine, ver. 9.

3 Cleaving of
 knotty & hard
 timber with ill
 tooles, wherein
 there

there is danger
of breaking our
toolles and mai-
ning our selues
[and hee that
cleaueth wood
shall be indange-
red thereby] so
is he that vseth
violent meanes
against a prince
verf. 9.

2 By the contrary,
viz. a wise & gen-
tle carriage of mat-
ters, whereby all
disorders of go-
uernment are soo-
ner reformed than
by rough and fu-
rious courses. This
inferred vpon oc-
casion of the last
similitude of clea-
uing of wood, [if
the iron be blunt &
he doe not whet the
edge:] if the Axes
and Wedges bee
not sharpe [hee
must put to more
strength:] yea, but
what shall hee bee
the better for that?
Nor a whir, such a
wood-cleauer shall
but weary him-
selfe, sweat out his
strength,

strength, endanger his limbs by receiving of the Axe or Wedge, &c. So in the former sin, he that will by maine strength remoue stones, shall straine his backe, breake his ioints, &c. He that rashly and furiously will pluck downe a hedge, shall scratch himselfe, put out his eyes, gore his legs, &c. So that in summe, the more violence and wilfulnesse subiects vse against Rulers, the greater danger they bring themselves into. But now on the other side [*Wisdom is profitable to dwell*] if art and skill be vsed, it is not hard for a good hedger to new make the oldest hedge, or Mason to remoue the greatest stones, or Carpenter to cleane the most boyny & churlish piece of timber: so

so for subiects by
wise and moderate
coursés to procure
reformation of a
Princes foulest er-
rors and disorders,
vers. 10.

2 In words, when infe-
riors vse discontented,
contumelious threat-
ning, and seditious
speeches of or to their
Rulers. This fault of
peruerse and harsh
words vttered against a
Prince, is set downe
with its opposite ver-
tues of milde and gen-
tle speech, and both ex-
pressed

1 In a similitude,
wherein the wise
perswasions & gen-
tle language which a
discreet man wil vse
to a vicious Gouver-
nour, are compared
to a charme or in-
chantment vsed o-
uer a serpent that
keepest him from bi-
ting & poysoning.
But a foole in the
lawlesse liberty of
his tongue, in rash,
vnseasonable, and
furious reproofes &
reproches of Gouver-

T nours

to for himself
wife and moderate
counties to procure
reformation of a
Princes fault
ton and disorder
of the
in words, when into
not wife discontented
conjunctions threat-
ning, and seditions
speeches of or to their
Ministers. This fault of
poor and health
words uttered against
Prince is let down
with its opposite ver-
ues of mild and gen-
le speech, and both ex-

pressed
in a familiar
wherein the wife
petitions & gen-
le language which
different man will use
to a vicious Court-
ier, are compared
to a change of in-
clement and o-
ne a serpent that
keeps himself in
ing & poisoning.
But a fool in the
lawful liberty of
historique in this
archaic and
lenten reproach &
reproaches of Court-
iers

T

nours faults, is like
him that handles
a serpent, and useth
no art to charme
him, by which
meanes he is sure to
be bitten and stung.
[*Surely the serpent
will bite without en-
chantment, and a
babler*] a tongue-
master, a great tal-
ker, and fault-finder
in state matters] is no
better,] *vers. 11.*

2 Plainly in certaine
sentences cleerely
expressing the diffe-
rence betweene a
wife man & a foole
in this matter of
speech.

1 In the event and
fruit [The words of
a wise mans mouth
are gracious] win
fauour and accep-
tance with his
Prince and others,
appease displea-
sure, and procure
reconciliation with
them. [But the
lips of a foole swal-
low up him(selfe)] by
peruerie speeches
he brings himselfe
in danger of life
and

and limbe, incurres the Princes displeasure & falls into his powerfull reuenge. Hee vndoes himselfe, not onely in part but vterly, his words swallow him vp,
vers. 12.

3 In the nature of it. The words of a foolish man are

1 Euill:

[Bad in the first entrance and beginning of his talke. *[The beginning, &c is foolishnes,]* his tongue runs before counsels aduice and reason send it.

Starke naught in the end & conclusion.

[*The end of his talke is mischieuous madnesse.*] He growes vnto rage, choller, threatening, & outrageous speeches, w^{ch} driue him further

further to
mischievous
practices and
resolutions.

è contra, a
wife mans
words are
good in the
beginning,
and best in
the vphor,
verf. 13.

2 Many. [*A foole is full of words*] hee is very talkatiue, and vseth many words to defend the possibility & likelihood of his foolish and witlesse enterprises: which custome of his is expressed *tu tu tu tu* in his vaine tautologies. [*A man cannot tell what shall bee :*] and againe, [*And what shall bee after him who can tell.*] *q. d.* You know not how things may fall out, it may chance thus, and why not so, hope well.

well, put it to
the venture, &c.

vers. 14.

After the foolish mans
attempts both in
deed and word thus
generally described,
Salomon sets downe
jointly the issue of
both together, wch
is, much adoe to no
purpose, [*the labour
of the foolish wearieth
every one of them*]
his enterprises and
discourses proue la-
bour in vaine to him
and others that heed
and follow them.
The generall reason
of all which is, [*be-
cause he knoweth not
how to goe to the Ci-
ty*] i. e. he is vicerly *Prov. 13. 16.*
ignorant how to be- *and 14. 8.*
have him wisely in
matters of policy
and civill govern-
ment, vers. 15.

3 In thought or words
secretly, [*Curse not
the King*] with noc
euill to his life and
state [*no not in thy
thought*] במרעך in
thy conscience, secretly
when no man knowes
but thy selfe, [*and curse*

not

well, but it is
the voice of

After the

and both in

and word thus

terribly de

down

to the ill

both together,

as much as

to the

of the

one of

his

dis

to the

and

the

the

to the

the

the

the

not the rich] nobles and
men of high place and
gouernment, [in thy
bed-chamber] priuily
in secret, the reason is
added from the certaine
danger of discouery.

1 By vnlikely meanes
that we dreame not
of, [*The Bird of the
aire shall carry the
voice.*]

2 Speedily and swift-
ly, [*and that which
bath wings shall tell
the matter.*] ver. 20.

Now left vpon so strict prohibi-
tions giuen to keepe subiects
in compasse of their duty
from all rebellious and dis-
loyall attempts against their
Rulers; Princes should take
licence to carry themselves so
much the more loosely and
disorderly, as being privile-
ged to doe vniustly, *Salomon*
inserts by way of a brieue di-
gression, an admonition to
rulers, putting them in minde
that though subiects may not
rebell, yet Princes must not be
licentious, tyrannous, and
vniust. This admonition is
included in a declaration of
that dependance which is be-
twene the prince and peo-
ple, in regard of the good or
ill state of the common wealth.

Rulers

Rulers cannot bee either bad or good only to themselves, but subiects must haue a share in both, either by misery or happinesse vnder them. This is feuerally declared;

[1 In the misery of a people vnder bad gouernours. [*Woe to thee, o Esai 3.12.* land, when thy King] the highest Magistrate [*is a shilde*] weake and vnwise, or wicked in gouernment and conuersation, not alwaies in yeeres, though yet so most times, that age being subiect to abuse by ouerseers. [*And thy Princes*] interiour rulers and officers of state [*eat in the morning*] are riotous and luxurious, a signe whereof, is vntimely feasting and full eating in the morning before labour and paines-taking, a foule disorder in gouernors and great men, who spend that time at a full table, which should bee employed in hearing and deciding causes of iustice, or goe drunke from their houses to the bench. Thus a childish King makes a dissolute Nobility, and both

As Rehoboam 40. yeeres old, 1 King. 14.21, yet a child, 2 Chron 13.7. aliter, in Iosaph, Iosiah, Vzziah, David.

1. Chron. 23.12. Prou. 31.4, 5.

The former point concerning the unhappinesse of a state

both these a miserable and wretched people, *vers. 16.*

2 In the happinesse of a common-wealth vnder good Gouvernours. [*Blessed art thou, ô land, when thy King is the son of Nobles*] by birth of royall descent, and noble blood by institution in vertue, wisdom, and policy, which education sonnes of Nobles especially ought to haue. [*And thy Princes eat in due season*] in fit and convenient times, [*for strength, and not for drunkennesse*] to a good end to enable them for labour, not to pamper themselves in idleness. By which *Metonymie* is meant the moderation, sobriety, and strictnesse of life required in Magistrates & Rulers ouer others, that they are not to serue their owne lust, but to watch ouer the good of others. A good King makes good Officers, and both make a happy common-wealth, *vers. 17.*

The former point concerning the unhappinesse of a State vnder

vnder vicious Rulers, as it is more common, so it is more distinctly vnfolded,

1 In the nature of that woe wherein this misery standeth, and that is, the decay and ruine of such a state where gouernment is thus neglected, set downe by comparison with an edifice or building, which if it be in the possession of a carelesse and slothfull inhabitant, runnes to ruine for want of reparation. [By much slothfulness **בְּעִצְלוּת**] or by slothfulness of both hands, which after is in other termes, [through the idleness of the hands **שְׁפִלוּ**] hanging downe of the hands, after the guise of sluggards, whose hands are in their pockets, or hang dangling by their side. [The building decayeth, and the house droppeth through] the roofo is vncouered, and all lies open to winde and weather, so a common wealth not sheltered with gouernment, *vers. 18.*

2 In the causes of this Euill,

and which are these
1. In the nature of that
woe wherein this misery
standeth, and that is,
the decay and ruine of
such a state where
gouernment is thus
neglected, set downe
by comparison with
an edifice or building,
which if it be in the
possession of a
carelesse and slothfull
inhabitant, runnes
to ruine for want of
reparation. [By much
slothfulness **בְּעִצְלוּת**]
or by slothfulness of
both hands, which
after is in other
termes, [through
the idleness of the
hands **שְׁפִלוּ**] hanging
downe of the hands,
after the guise of
sluggards, whose
hands are in their
pockets, or hang
dangling by their
side. [The building
decayeth, and the
house droppeth
through] the roofo
is vncouered, and
all lies open to
winde and weather,
so a common
wealth not sheltered
with gouernment,
vers. 18.

will, which are two here named,

1. **Riot and prodigality**, when Princes and great men take care for nothing but to live in all pleasures and delights, here *Syner*, expressed by feasting. [*A feast is made for laughter, and Wine maketh merry.*]

2. **Oppressions and exactions of the people**, lauish and prodigall spendings must be maintained by griping, covetous, and cruell gettings. And Princes affected to the former cannot chuse but fall to the latter, to pill and poll the poore people and vndoe them by taxes and extreme extortion, that they may haue money to supply all their voluptuous and luxurious desires. [*But money answereth to all.*] so when a people is impoucrished, and publike

treasure peruerterd
to wrong vses, a
flare must needs
downe, vers. 19.

CHAP. XI.



Cast thy bread upon the waters: for thou shalt
finde it after many daies.

2 Give a portion to seuen, and also to eight:
for thou knowest not what enill shall be vpon the
earth.

3 If the clouds be full of raine, they empty
themselves vpon the earth: and if the tree fall toward the South,
or toward the North, in the place where the tree falleth, there it
shall be.

4 He that obserueth the wind, shall not sow: and hee that re-
gardeth the clouds, shall not reape.

5 As thou knowest not what is the way of the spirit, nor how
the bones doe grow in the wombe of her that is with childe: euen
so thou knowest not the workes of God who maketh all.

6 In the morning sow thy seed, and in the euening with-hold
not thine hand: for thou knowest not whether shall prosper either
this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing is it for the
eyes to behold the Sunne.

8 But if a man liue many yeeres, and reioyce in them all; yet
let him remember the daies of darknesse, for they shall be many.
All that cometh is vanity.

9 Reioyce, O young man, in thy youth, and let thy heart cheare
thee in the daies of thy youth, and walke in the waies of thine heart,
and in the sight of thine eyes: but know thou, that for all these
things, God will bring thee into iudgement.

10 Therefore remoue sorrow from thy heart, and put away
enill from thy flesh: for childhood and youth are vanity.

SO much of our carriage towards superiours; now follows in the third place our demeanour towards

3 Inferiours in one particular kinde, *viz.* the poore and needy: toward whom the principall vertue which wisdom teacheth vs to exercise, is *Liberality*, here handled to shew wherein one speciall use of riches (so much doted vpon) doth consist; quite contrary to most mens conceit, who would be happy by treasuring vp, not distributing abroad. This duty of charity and liberality to men in necessity, is

1 Proposed and commended to vs in the first verse, [*Cast thy bread vpon the waters*], *i. e.* Giue almes of thine owne substance to the poore. Bread is put for all things whatsoever, whereby our neighbours want may be releued. By waters are meant the poore that cannot recompence thee, vpon whom whatsoever is bestowed is in the opinion of carnall and couetous wretches, cast away and imployed to as good purpose, as if a man should hurle his bread downe the riuer or into the sea to feede fishes. It seemes, the precept is a prouerbiall speech vsed by

by niggards to defend their ouer-ſparring, which Pro- uerbe *Salomon* here croſſeth: It is but bread caſt into the water, ſaith the couetous; yet caſt it there, ſaith *Salomon*: and this his precept he con- firmes by a reaſon, direſtly oppoſing that carnall conceit of loſſe, [*for thou ſhalt finde it Vide Luk. 14. 12; after many daies.*] Thou ſhalt be rewardeed, and reape the fruit and benefit of thy libe- rality in due time, it may be not preſently, yet after many daies, when that thou haſt patiently expected awhile, *verſ. 1.*

2 Amplified and further vr- ged on vs by

1 The extent of our libera- ^{2 Cor. 9.} lity, that we ſow not ſpa- ^{Gal. 6.} ringly, a little, and that to a few, but [*Giue a portion*] a liberall gift [*to ſeuē and Micah 5. 5. alſo to eight*] i. e. to many, to al as their need deſerues, our ability permits. The reaſon to moue vs to this largeſſe is here againe quite contrary to the coue- tous mans conceit: I ſee, ſaith he, the forepart of my life, but not the latter end, I may come to want that which now I giue; Nay, therefore (ſaith the Spirit of God) giue, becauſe [*thou*

Luk. 16. 9.

Vide 2 Thef. 3. 11,
12, 13.

knowest not what evil will be on the earth] thou maist come to pouerty, and stand in need of others helpe; now then thou art rich, doe good to the poore, and make thee many friends against an il time, who may then succour thee, *vers. 2.* This extent of liberality is further confirmed by

1 Similitude from naturall things, which are communicative of their goodnesse. [*If the clouds be full, they empty themselves upon the earth*] Clouds haue their moisture not for themselves, but for the benefit of the earth, the more they haue within, the more they powre downe, and that not vpon some one mans land only, but ouer the whole country. Such should rich men bee with their riches.

2 Preuention of an objection, some are wicked and vnworthy persons, and what can a man looke for by relieuing of such? Yea, *Salomon* answers, be hee worthy or vnworthy that receiues thine almes,

almes, thou that giuest
it with an honest heart,
shalt not lose thy re-
ward. Which is set
forth by a simile of a
tree that is felled, which
[if it fall towards the
South or towards the
North; in the place
where it falleth, there
shall it be] howeuer it
fall, yet still it is the
owners, and hee may
haue commodity by it,
vers. 3.

2. Prevention of such ob-
iections and doubts as car-
nall men may frame, out
of their couerous and di-
strustfull hearts: O I am
in debt, I haue rents and
purchases to pay: Money
is scant, its a hard time, I
am young, Ile tarry till I
haue got more wealth, I
am old and euery body
puls from me, I am not sure
what reward I shall haue
when I am dead, and I see
no likely meanes to haue
any recompence for my li-
berality on such persons:
a bird in hand is worth
two in the bush, and how,
when, which way will God
doe thus for me and mine?
while the grasse growes,
the horie starues, &c. To
these,

these, and a thousand the like obiections, Salomon opposes two answers:

1 Against pretences of vnsreasonableness in doing good. The vanity whereof he confutes by comparing it with the like in matter of husbandry. [*Hee that obserueth the wind shall not sow, and he that regardeth the clouds shall not reape.*] Hee is a foolish and vnprovident husbandman that will delay and put off his seed-time and haruest vpon euery change of weather; its too dry, or too moist, too hot, or too cold, tis like to snow, or raine, the wind will be too high, &c. therefore lets carry another and another day; we would thinke him to be lewd and lazie, that for such idle feares would forgoe his season. As foolish are men in this spirituall earing and haruest of good workes, who put off vpon simple excuses till a more conuenient season, so long till time & season be all past, v. 4

2 Against

2 Against distrust and diffidence in Gods providence, because wee see not the meanes how we shall be recompenced. This doubt *Salomon* remoues, by putting vs in minde of GODS vnsearchable wisdom, and our ignorance in the course of his proceedings; and that therefore wee are not to limit his power, to prescribe time, and meanes, and manner to his wisdom. Our ignorance of Gods wonderfull working in ciuill affaires, is expressed by our want of knowledge in naturall things, comparing both together: [*As thou knowest not the way of the spirit* *hrr*] either of the wind, the nature whereof we know not, *Iob. 3.* or (with reference to that which followes) of the soule, viz. how a liuing, a reasonable soule is bred or brought into the conception, [*Nor how the bones*] or body *syced.* [*doe grow*] is fashioned, and increaseth [*in the wombe*

the best knowledge
of the way of the spirit
is not to be
found in the
wombe

Job. 9. 4.

Abraham and Lot
being courteous
to all, at last re-
ceived Angels.

wombe of her that is
with childe] as in these,
so in other things
[Thou knowest not the
workes of God who ma-
keth all,] wherefore it
is good to commit thy
selfe to his wisdom
and providence, and
not to trust thine owne,
vers. 5. From these an-
swers is inferred a hor-
tatory conclusion of
this whole businesse
touching charity, there-
fore doe good vpon all
occasions, seeing thou
knowest not which
will bring home the
greatest blessing and
reward, or whether all
will proue alike bene-
ficiall to thee. [In the
morning sow thy seed,
and in the evening with-
hold not thy hand] i.e.
be liberall at all times
early and late in youth
and age: he continues
the allegory of sowing,
and plowers sow in the
evening as well as mor-
ning. [For thou knowest
not whether shall pro-
sper] shall bring in the
better crop, [either this
or that] the late or the
early sowne seed, [or
whether

whether both shall be
alike good,] Take all op-
portunities, and some
certainly will hit home,
vers. 6.

Now followes in the fourth place
the part and fruit of wisdom,
which directeth vs in our car-
riage.

¶ Towards God, as the vpshot and
complement of all the rest. And
this stands in the care of Religion,
and of the worship of God. One
principall part and meanes where-
of is the meditation and prepara-
tion for death and iudgement, an
excellent meanes to beget, and a
singular triall to discover a mans
care of piety. This therefore Sa-
lomon preleth on all, but especi-
ally on two sorts of men, to whom
the practice of this point is most
difficult: these are

¶ Men that are farre in lone with
the pleasures and profits of this
life, to whom the remem-
brance of death is bitter and
unwelcome. Touching this
kinde of men, wee haue here
expressed

¶ Their affection and too
high esteeme of the world,
set downe as in their owne
words, [*Truly the light is* Iob 32.33.
sweet] a life is sweet, espe-
cially with light, i. e. plea-
sure and contentment, [*and*
a pleasant thing it is for the

eyes to behold the Sunne] to liue in the sun-shine of prosperity, abundance, honour, and delight. Who would change for vncertainities in another world? It cannot bee good that deprives vs of such contents, &c. *vers. 7.*

2 The remedy to abate their loue, and turne it another way: which is taken from a threefold consideration of

1 The certainty of death
2 The long abode in the graue, about the length of life.

Both these are set downe in opposition to the worldlings former conceit, [*But if a man liue many yeeres and reioyce in them all.*] Be it so that long life and perpetuall pleasures and ioyes meet together in one man: what is he the better, can he enjoy them alwaies? No. [*Yet let him remember the daies of darkness*] of death & the graue, let him for all that bethink himself that he must die at last: And when he is dead, what will become of the comforts of his life, how quickly wil the short.

short span of his life be forgotten & swallowed vp in the long and many daies of his abode in the darknesse of the graue, [*for they shall be many.*]

3 The vncertaine continuance of life and delights, none knowes how long he shall liue, or liue merrily. [*All that commeth is vanity,*] wee know what is present, of future times wee are vncertaine, *verf. 8.*

2 Young men, who presuming vpon their age, put farre off them the feare of death, and also care of religion and godlinesse. Here also we haue to note

1 The vsuall practise of young men, which *Salomon* expreth by an ironickall conceSSION, by way of mockage and bitter-scoffe, permitting them to doe what willingly and commonly they practise, which course he takes because youth are wilfull, selfe-conceited; and impatient of reproofe, wherefore he seemes to yeeld them what they would haue, that he may the more sting them afterward. The summe of their practice is, an vncessant pursuit of their pleasures, to giue satisfaction

row from thine heart.]

So I doe, may the young man say, giuing my selfe to all iollity and carnall pleasure. Nay, this is not mirth but sorrow & indignation, stirring vp Gods wrath, which will bring heauinesse in the end vnto thy heart. So

PTIM. 14. 13.

contrary is the iudgement of the Spirit touching sinfull pleasure, vnto the opinion of the flesh.

But yet lest he should not be vnderstood, the Holy Ghost expounds himselfe in plainer termes [and put

2 Tim. 2. 22.

away euill from thy flesh,]

auoid sinne, fly from fleshly lusts and vaine pleasure. Fly sinne and escape sorrow, a merry heart and holy heart goe together. This exhortation is confirmed by a reason, from the vanishing and fleeting condition of youth and youthfull pleasures, which respect the conceit of young men that imagine their hot blood, lusty bodies, beauty, acutenesse, &c. will last alwaies, and their pleasures neuer be an

end. [For youth and youthfull pleasures are vaine,]

soone

II X

8

soone spent, and therefore better well than ill spent: pleasures will soone be past, and then sorrow and sting of conscience tarry behind: This morning וַיִּהְיֶה of mans age quickly comes to noone, and then to night, &c. *vers. 20.*

CHAP. XII.



Remember now thy Creator in the daies of thy youth, while the euill daies come not, nor the yeeres draw nigh, when thou shalt say, I have no pleasure in them:

2 While the Sunne, or the light, or the Moone, or the Starres be not darkened, nor the clouds retorne after the raine:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that looke out of the windowes bee darkened:

4 And the doores shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musicke shall be brought low.

5 Also when they shall be afraid of that which is high, and feares shall be in the way, and the Almond tree shall flourish, and the grasshopper shall be a burthen, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets.

6 Or when the silver cord be loosed, or the golden bowle bee broken, or the pitcher be broken at the fountaine, or the wheele broken at the cisterne.

7 Then shall the dust retorne to the earth as it was: and the spirit shall retorne unto God who gave it.

of the whole Booke of Ecclesiastes.

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8 Vanitie of vanities (saith the Preacher) all is vanitie.

9 And moreover, because the Preacher was wise, he still taught the people knowledge, yea he gave good heed, and sought out, and set in order many proverbs.

10 The Preacher sought to finde out acceptable words, and that which was written was upright, euen words of truth.

11 The words of the wise are as goads, and as nailes fastened by the masters of assemblies, which are given from one shepherd.

12 And farther, by these, my sonne, bee admonished: of making many bookes there is no end, and much study is a wearinesse of the flesh.

13 Let vs heare the conclusion of the whole matter; Feare God, and keepe his Commandements, for this is the whole duty of man.

14 For God shall bring euery worke into iudgement, with euery secret thing, whether it be good, or whether it be euill.

2 **D**Oing of good, in the
 care of piety and all
 religious seruices of GOD
 euen in youth. [*Remember* *Dent. 8. 11, 14.*
thy Creator] words of know- *Psal. 9. 18.*
 ledge in Scripture imply as- *106. 21.*
 section and practice: Remem-
 ber, i.e. know, and feare, loue,
 serue and obey thy God: for
 why? Hee is the Creator,
 and therefore thou owest him
 all worship and obedience at
 all times, in youth as well as
 age. [*In the daies of thy youth*]
 while thou art young, strong,
 lusty, & best able in all facul-
 ties of soule and body to per-
 forme best seruice. This ex-
 hortatiō of young men to the
 study & exercise of godlines,
 and that betimes, is vrged ypon
 them by presenting to
 Y their

their view a double discommodity, which by delay creeps vpon them.

¶ Of old age, the inconveniences and miseries whereof are here liuely described by Salomon, intimating the contrary commodities in young yeeres, that men might be the better perswaded to looke to Religion betimes. This description is

¶ General, the daies of old age are euill, & such as take away all our delight & comfort in liuing [*while the euill daies come, nor the yeeres, &c.*] v. 1. Wherin the euil & vnpleatantnesse of this age stands, is shewed allegorically in the next verse, [*while the Sunne, or the light, or the Moone, or the Stars be not darkned*] i. e. all the comforts & contentments which younger yeeres enioy, bee turned into discomforts & afflictions, paines, diseases, and aches in the body, pouerty & trouble in estate, weaknesse

nesse and infirmities
of mind, &c. which
are here meant by
darkning of the Sun,
&c. greater and lesser
comforts, all faile,
[Nor the clouds re-
turne after the raine]
this is a further bur-
then to old age, espe-
cially if it come after
a lewd and ill spent
youth, that there is
no ease & releefe to
its miseries, but a
continuall succession
& multiplication of
them. Like the wea-
ther in winter, when
a showre or two doe
not cleare the aire,
but though it raine
much, yet the sky is
still ouercast with
more clouds. So in
old age, the end of
one disease is the be-
ginning of another,
and one griefe fol-
lowes at anothers
heelles, &c. *verf. 2.*

2 Particular, recko-
ning vp the infirmi-
ties incident to the
bodies and mindes
of old men, which
disables them for
such exercises of pi-
ety

* As old Barnabas
2 Sam. 19: 35.
Others expound
it of the lips,
which are as the
doores of the
mouth, and in
old men are
kept shut. Sed q.
Sola sunt fortes gar-
rulitate senes.

ety as young men
put themselves vn-
to. These weakneses
are numbred vp ge-
nerally:

[In the day when the
keepers of the house
shall tremble] i. e. the
armes and hands
which are the bodies
defence, shall bee
weake and tremble
with palse, &c.

[And the strong men]
the thighs and legs

[shall bow themselves]
bend and buckle in
the knees, scarce able
for feeblenesse to
beare vp the body.

[And the grinders
shall cease] the teeth,

[because they are few]
worme-eaten, hol-
low, fallen out, and
worne away with
age. [And those that
looke out as the win-
dowes be darkned] the
eyes grow dim or
blinde, ver. 3.

[And the doores shall
be shut in the streets]
he shall keep home,
auoiding the com-
pany and society
of men, at feasting
& merry * meetings,
[when

[when the sound of the grinding is low] when neither his teeth nor his stomach and appetite serue him for much eating. [And hee shall rise at the voice of the bird] his sleepe shall depart from him, so that the crowing of a cocke, or other little noise shall awake him [and all the daughters of musicke shall be brought low] he shall haue neither voice to sing him- selfe, nor cares to heare others, vers. 4.

As Barzillay supra.

[Also when they shall be afraid of that which is high] they shall be very fearefull to walk vpon high places where there may be any danger of falling, where young men are venturous and bold; or of any thing that bunches vp in the way, a stone, or clod, or the like. [And feares shall bee in the way]

as they ^{in contritionibus} walke they are very timorous, because

האביזנה Lxx
 וְאֵת הָאֲבִיזֵנָה קוּב
 & appetitum &
 Vensrem irritat.

מסבלים which
 the Lxx. render
 בולט. Bous.
 So Psal. 144. 4.
 מסבלים
 בולט.

unable to avoid dan-
 ger, they feare lest
 they fall, be thrust
 downe, or crushd by
 careless people, ri-
 ding, running, and
 carrying to and
 fro, &c.

[And the Almond tree
 shall flourish] the head
 grow white & hoar-
 y. [And the Graf-
 hopper shall be a bur-
 then] a small thing
 shall be too heavy for
 him to beare [And
 desire shall faile] con-
 cupiscence and all
 vehement & strong
 affections to pleasure
 shall be taken away,
 Some expound these
 words thus, old men
 doe not affect the
 pleasures of the
 spring, whereof the
 blossoming of the
 Almond is a signe;
 nor of the summer,
 signified by the
 Grafhopper or Lo-
 cust then making
 her selfe far. The
 pleasures w^{ch} these
 seasons afford are
 not desired nor re-
 garded by old men.
 All these infirmities
 of

Sed q.

life and strength of nature consists. [Or *ever the silver cord be loosed*] or lengthned, i. e. the marrow of the backe, & sinewes of the other parts of the body be growne so weake and wiche-red, that the ioynts lose their strength, motion and feeling; [or the golden bowle be broken] the braine and powers of the head (included in the skull, and the meninges as in a cup or bowle) faile and become vnable to doe their office. [Or the pitcher be broken at the fountain, or the wheele broken at the Cisterne] i. e. the instruments that conuay nourishment, life, sense, and motion from one part to another, as the veins from the liuer, the arteries from the heart, &c. lose their drawing and distributing verue. Whereby the body immediately decays and death followes, the last

last misery and conclusion of the former, v. 6. So much of the first discommodity of old age, the next followes at the heeles of it, viz.

3 Of death, which cuts off all meanes as of enioying pleasures, so of doing good, there being nothing to be done but to be suffered in the graue. Which appears by the state of man after death.

1 In his body, which is resolved into that whereof it was made.

[Then shall the dust returne to the earth.]

2 In his soule, which vpon its separation must returne to God to receiue sentence and iudgement.

[And the spirit returne to God that gave it.]

God sent it into the body, he may recall it, and iudge it for what it hath done in the body. Thus death is the night wherein no man workes, and old age is the euening and latter part of the day wherein it is still working, and therefore it is good to

Z

be

be doing betimes in the morning, and in our youth to remember our Creator, v. 7.

¶ Hitherto from the 7. Chapter *Salomon* hath particularly declared the meanes of true happinesse so far as in this life men may attaine vnto it: he comes now in the conclusion of this whole booke, summarily to deliuer vp his sentence and iudgement touching all that hath beene said: which he doth artificially in two opposite conclusions answering the two parts of his former discourse.

¶ 1 Touching the false meanes of happinesse: of which *Salomon* (repeating by way of conclusion, what was the proposition to be proved in the first verse of this booke) pronounceth definitiuely, that they are all vanity. [*Vanity of vanities, saith the Preacher, all is vanity*] vers. 8. Against which sentence, lest men should yet take exceptions, and not rest satisfied with the former proofes and demonstrations brought to confirme it, but either cauill at *Salomons* wisdome and fidelity, or seeke to make better triall of things by their owne experience and praetice, or think to haue better information from other mens teachings and writings than this booke can afford: *Salomon* to preuent this, inserts a serious exhortation and admonition, that setting aside all fruitlesse speculations and vaine studies, wee would take heed to the doctrine here deliuered vnto vs, and by it learne our duty. This admonition is set downe by an *hyperbaton* in the 12. vers. [*Moreover, or, Rather by these, my sonne, be thou admonished.*] The confirmation and reasons to inforce it are expressed both before and after the admonition: and they are of two sorts:

¶ 1 From the excellency and authority of the doctrine contained in this sacred booke: which is commended to vs by foure Arguments.

¶ 1 From the quality of the instrument and person, viz. *Salomon*, not the amorous, Idolatrous

trous, voluptuous, but the penitent Preacher.
Hee is set forth by two properties.

1 Wisdome extraordinary about all men
in the world. [*Because the Preacher was
wise*] he must needs be a foole that will
not hearken to him.

2 Faithfulnesse and industry in the exer-
cise and employment of this talent of
wisdome, which he hid not in a nap-
kin, but vsed to the instruction of his
people. [*He still taught the people know-
ledge*] he taught them and that alwaies,
which painfulnesse is amplified

1 By its parts,

Observation and attentie mark-
ing all such things as might adde
to his wisdome [*וְנָחַם* *Hee gaue
good heed*] or harkned after all
such experiment of wisdome
which might be got from others.

Inuention in the study, and search
of things in his owne wisdome.

[*חָקַר* *And sought out.*]

2 By its fruit and former effect [*He set
in order many Proverbs*] composed
many excellent sentences for instructi-
on in piety and good manners, Vide

1 King. 4. vers. 9.

2 From the quality and nature of the doctrine
it selfe deliuered here and in other bookes:
which hath two praises:

1 Of pleasantnesse and delightfornnesse:

& therefore if we would read books for
delight, lets read this and other of *Salomons*
works. [*The Preacher sought to find* Psal. 19. 10.
out acceptable words רַבְרַב הַמֶּעַ *verba
delectationis & benenolentia*: such as
might content and delight the Reader.

An Analyticall Exposition

Vide P^{sa}. 19.

2 Of profitablenesse. Though *Salomons* writing was a pleasant and delightfull writing, yet was it not either idle and fabulous fancies, or sinfull flatteries to please mans corruptions, but sound and wholsome doctrine, such as 2 *Tim.* 3. 16. Here described by two Epithetes:

1 [That which was written was upright] written in sincerity without fauouring of mans corruptions and vices, and written to make men vpriight and strait in soundnesse of Religion without hypocrisie.

2 [The words of truth] most true and free from all error, lies, and deceiuing. Singular arguments to make vs giue heed to the sacred writings, *vers.* 10.

3 From the end and vse of holy Doctrine: viz. edification in godlinesse and good manners: which also further vnfoldes the profitablenesse of the Word of God. This vse stands in two things here expresse vnder similitudes:

1 Stirring vs vp to goodnesse, by comparing of it to a goad or rod, wherewith heauy and dull cartell are rouzed vp and quickned to their labour. [The words of the wise] i. e. Prophets as himselfe was, and such other teachers of the people of God [are like goads] to pricke vs vp, and by sharpe reproofes and admonition to awake our drowzie, drossie, and sluggish nature to attention and holy practice.

2 Confirming and establisshing vs in goodnesse, that wee be not waivering minded, and vnconstant hearted to fall away, in which respect it is compared

to

to nailes that fasten things together, or stakes wherewith Shepherds shore vp the hurdles of their folds to keepe their sheepe in. [*And as nailes*] such are the strong promises and threatnings of the word [*fastened*] driuen home to the head, or deepe in the ground, *i. e.* throughly applyed to the hearts of the people [*by the masters of the assemblies*] *i. e.* by Ministers, who are rulers and teachers of the congregations of Gods people, *vers. 11.*

Others expound this last clause otherwise, making it a seuerall argument of commendations of the Word, that the Scriptures are *עלי אספדה* *Domini vide Cassio. in collectionum*, that is, as *Iunius*, *Verba cum. letissima*, words so choicely and excellently collected together, as no writing can be compared to them, alluding to the custome of epitomizing and collecting the Sermons of the Prophets, and the Histories of the Bible into one volume by men inspired of the Holy Ghost.] *sed q.*

- 4 From the Author of this and other holy Writ, which howeuer it be deliuered by inferiour Shepherds and Ministers of the Church, yet is not their word, but is giuen and inspired in them by that Great and One Pastor, Iesus Christ, who by his Spirit spake in the Prophets and holy men. And therefore this Booke is to be heeded, not as *Salomons*, but as Gods Word, *vers. 11.* *Iob. 10.*

- 2 The second kinde of Argument is from the fruitlesnesse and vanity of other bookes and studies which men make and betake themselues to,

An Analyticall Exposition

wanting supernaturall directions. The vanity is double:

1 In making of bookes; proued from the multitude of them: It must needs bee that mens writings should giue no full satisfaction, seeing no man thinkes another hath written so well but that he may be amended, confuted, something detracted, and one or other corrected. Whence euery day new bookes, and new discourses of one and the same subiect: and thus whilst all will be still writing, it argues that all their writings are imperfect and full of vanity: for he that comes last and sees and reads all, will yet make a new booke more. Therefore it is good to study the Scriptures, which are perfect and compleat declarations of matters that are fully to satisfie our inquiries. [*In making many bookes there is no end*] true at all times, specially in these daies, which hath infinite numbers of bookes, and few to any purpose.

2 In reading and studying of these bookes, here censured to be a wearisome, becaule a fruitlesse labour. It duls the spirits, weares the body, spends the time, but brings no satisfactory knowledge. [*Much reading is a wearinesse to the flesh.*] Wherefore seeing we haue the Scriptures in not so many nor so large volumes as the reading need weary vs out, and yet so perfect and entire as they are able to make vs wise to saluation, let vs bestow thereon principally our paines and study, *vers. 12.*

So much of the first conclusion: the second followes.

2 Touching the right meanes of true happinesse in this world, treated of in the latter part of this booke, the summe whereof, and of this whole booke, is, That mans perfect happinesse so much sought after, stands only

only in the feare of GOD, and obedience of his Commandements. [*Let vs heare the conclusion of the whole matter*] touching this inquiry after true happinesse [*feare God*] that is the first part and the root, [*and keepe his Commandement*] this is the second part of blessednesse, and a fruit of the former, and in these two stands mans whole duty, mans whole happinesse, [*For this is כל האדם totum hominis, the whole duty of man*] *vers.* 14. which that we may doe, *Salomon* adds a strong motiue, from the iudgement *1^o Cor.* 5. 9, 10. and sentence that God will passe vpon all the actions *Act.* 24. 25. of men, whether for the

{ Manner { Open.
 { Secret.

{ Matter { Good, or
 { Euill.

All must come vnder his strict examination and seuerer
censure. [*For God shall bring euery worke into iudgement, with euery secret thing, whether it be good or whether it be euill,*] *vers.* 15.

FINIS.
